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A PLEA FOR URANIA:

BEING

A POPULAR SKETCH OF CELESTIAL PHILOSOPHY;

WITH OBSERVATIONS ON

THE IMPOLICY OF THE LAW WHICH IS SUPPOSED TO PROHIBIT THE PRACTICE OF ASTRAL SCIENCE IN THE PRESENT AGE.

By C. Cooke.

LONDON:

PIPER, STEPHENSON, & SPENCE, 23, PATERNOSTER ROW.

1854.

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" Whatever withdraws us from the power of our senses—whatever makes the past, *the distant, or the future* predominate over the present—advances us in the dignity of thinking beings.—DR. JOHNSON.

To the British Press,

THE GUARDIANS OF *SALUS POPULI*,

THIS SKETCH OF THE

BEST-ACCREDITED PRINCIPLES OF CELESTIAL PHILOSOPHY,

AS TAUGHT BY THE GREAT PHILOSOPHER,

CLAUDIUS PTOLEMY,

IS RESPECTFULLY DEDICATED BY

THE AUTHOR.

PREFACE.

THE general design and object of the author in the publication of this volume will be explained in the introductory chapter; where also will be presented a few well-known examples tending to show that what professes to be truth has been generally regarded with indifference, if not with opposition, upon its first introduction.

A similar principle is applicable to astral science, because, although it has been known to the world for many centuries, it is to this day a sealed book so far as concerns the majority of mankind. The position of the astrologer in the present day is truly peculiar: he is an animal *sui generis*—ridiculed, yet feared—courted, and yet shunned. Perhaps, out of every ten persons who happen to peruse this volume, *nine* of the number will consider it in an unfavourable light, and probably they will pity the author for putting forth such a delusive work. "Poor fellow! why, he cannot even spell his *science* correctly; it should be *ass*-trology, not astrology!" these worthies may say. So be it. If No. 10 should be gifted with ordinary "causality," and have sufficient patience to wade through 300 post octavo pages, let *him* "read, mark, and inwardly digest," and this will suffice.

It is interesting to observe the kind of objections which were made in the time of the great master of astral science, Ptolemy; and to compare such objections, generally erroneously based, with those made now-a-days.

Ptolemy seems fully to have appreciated the various objections made of late years against the science, whether

the same be upon the ground that it is entirely delusive, or that it is not delusive, but based upon truth, yet dangerous in practice, as calculated to favour ideas of fatality, &c., and generally to be attended with evil effects. The opening chapters of Ptolemy's "Tetrabiblos"—a book which will be fully referred to in a subsequent chapter—completely meet these ordinary objections; and such will appear to be the case by reference to the following extracts from the work above mentioned.

First, as to the possibility of prescience, he observes—

"By the constitution of the ambient, even at the time of any individual's primary conformation, the general quality of that individual's temperament may be perceived, and the corporeal shape and mental capacity with which the person may be endowed at birth may be pronounced, as well as the favourable and unfavourable events indicated by the state of the ambient, and liable to attend the individual at certain future periods; since, for instance, an event dependent on one disposition of the ambient will be advantageous to a particular temperament, and that resulting from another unfavourable and injurious. From these circumstances, and others of similar import, *the possibility of prescience* is certainly evident.

"There are, however, some plausible assailants of this doctrine, *whose attacks, although greatly misapplied, seem yet worthy of the following observation.*

"In the first place, the science demands the *greatest study, and a constant attention to a multitude of different points;* and, as all persons who are but imperfectly practised in it must necessarily commit frequent mistakes, it has been supposed that even such events as have been truly predicted have taken place by chance only, and not from any operating cause in nature. But it should be remembered that these mistakes arise, not from any deficiency or want of power in the science itself, but from *the incompetency of unqualified persons who pretend to exercise it.* And, besides this, the majority of the persons who set themselves up as professors of this science avail themselves of its name and credit for the sake of passing off

some other mode of divination, by that means defrauding the ignorant, and pretending to foretell many things which from their nature cannot possibly be foreknown, and consequently affording opportunities to more intelligent people to impugn the value even of such predictions as can rationally be made. The reproach, however, thus brought upon the science *is wholly unmerited;* for it would be equally just to condemn all other branches of philosophy because each numbers among its professors some mischievous pretenders.

"Secondly, it is not attempted to be denied that any individual, although he may have attained to the greatest possible accuracy in the science, must still be liable to frequent error, arising out of the very nature of his undertaking, and from the weakness of his limited capacity in comparison with the magnitude of his object. For the whole theory of the quality of matter is supported by inference rather than by positive and scientific proof; and this is caused principally by the concretion of its temperament out of a multitude of dissimilar ingredients. And although the former configurations of the planets have been observed to produce certain consequences which have been adapted to configurations now taking place, and are, after long periods, and in a greater or less degree, resembled by subsequent configurations, yet these subsequent configurations never become exactly similar to those which have preceded them; for an entire return of all the heavenly bodies to the exact situation in which they have once stood with regard to the Earth will never take place, or, at least, not in any period determinable by human calculation, whatever vain attempts may be made to acquire such unattainable knowledge.

"The examples referred to for guidance being, therefore, not exactly similar to the existing cases to which they are now applied, it must naturally follow that predictions are not sometimes borne out by the event. Hence arises the sole difficulty in the consideration of events produced by the ambient. * * *

"Under these circumstances, it would seem judicious

neither to deny altogether the practicability of prescience, because prognostications thus imperfectly derived are sometimes liable to be fallacious; nor, on the other hand, to admit that all events whatever are open to previous inquiry, as if such inquiry could in all cases be securely conducted without having recourse to mere inference, and as if it were not limited by the narrow extent of mere human abilities.

"The art of navigation, for instance, is not rejected, although it is in many points incomplete; therefore the bare fact that predictions are frequently imperfect cannot authorise the rejection of the art of prescience; the magnitude of its scope, and the faint resemblance that it bears to a divine attribute, should rather demand grateful commendations, and receive the utmost regard and attention; and, since no weakness is imputed to a physician because he inquires into the individual habit of his patient, as well as into the nature of the disease, no imputation can justly attach to the professor of prognostication, because he combines the consideration of species, nurture, education, and country, with that of the motions of the heavens; for as the physician acts but reasonably in thus considering the proper constitution of such person as well as his disease, so in forming predictions it must surely be justifiably allowable to comprehend in that consideration every other thing connected with the subject, in addition to the motion of the heavens, and to collect and compare with that motion all other co-operating circumstances arising elsewhere." *

Further, in the second chapter on the *utility* of prescience, Ptolemy remarks as follows:—"If it be said in what respect and with what view it is proposed *to draw advantage from the science*—if it be considered in its tendency to promote the good of the mind—no object more advantageous can surely be wanting to induce the world to rejoice and delight in it, since it offers an acquaintance with things divine and human. If it be considered in

* "Tetrabiblos," chap. ii.

respect to the benefits it is capable of conferring on the body, *its utility*, in this view also, will be found on comparison to excel that of all other arts conducive to the comforts of life; for it is of more general application and service *than all the others together;* and although it may be objected to the art of prescience that it does not co-operate towards the acquirement of riches or glory, let it also be remembered that the same objection attaches *to every other art and science*, since there is not one which can of itself produce either riches or glory, nor yet is there one which is on that plea deemed useless; it seems, therefore, that the science of prognostication, with its high qualifications and its aptitude to the most important objects, does not, in any greater degree, deserve to be condemned.

"In general, however, the persons who attack and reprobate it as being useless do not pay due regard to the manner in which it becomes necessary, but deny its utility on the specious argument that it is superfluous and puerile to attempt to foreknow things which must inevitably come to pass, thus considering it in a mode at once abstracted, unlearned, and unfair. For, in the first place, this fact ought to be kept in view, that events which necessarily and fully happen, whether exciting fear or creating joy, if arriving unforeseen, will either overwhelm the mind with terror or destroy its composure by sudden delight. If, however, such events should have been foreknown, the mind will have been previously prepared for their reception, and will preserve an equable calmness by having been accustomed to contemplate the approaching event as though it were present, so that on its actual arrival it will be sustained with tranquillity and constancy.

"In the next place, it must not be imagined that all things happen to mankind as though every individual circumstance were ordained by divine decree, and some indissoluble supernal cause; nor is it to be thought that all events are shown to proceed from *one single inevitable fate*, without being influenced by the interposition of any other agency. Such an opinion is entirely inadmissible; for it

is, on the contrary, most essential to observe not only the heavenly motion which, perfect in its divine institution and order, is eternally regular and undeviating, but also the variety which exists in earthly things, subjected to and diversified by the institutions and courses of nature, and in connection with which the superior cause operates in respect to the accidents produced. * * *

"In exercising prognostication, therefore, strict care must be taken to foretell future events by that natural process only, which is admitted in the doctrine here delivered; and, setting aside all vain and unfounded opinions, to predict that when the existing agency is manifold and great, and of a power impossible to be resisted, the corresponding event which it indicates shall absolutely take place; and also, in other cases, that another event shall not happen when its exciting causes are counteracted by some interposing influence. It is in this manner that experienced physicians, accustomed to the observation of diseases, foresee that some will be inevitably mortal, and that others are susceptible of cure.

"Thus, when any opinion is given by the astrologer with respect to the various accidents liable to happen, it should be understood that he advances nothing more than this proposition, viz., that by the property inherent in the ambient, any conformation of it suitable to a particular temperament, being varied more or less, will produce in that temperament some particular affection. And it is also to be understood that he ventures this opinion with the same degree of confidence as that with which a physician may declare that a certain wound will increase or grow putrid, or a man acquainted with metals say that the magnet will attract iron; for neither the increase nor putrefaction of the wound nor the magnet's attraction of iron is ordained *by any inevitable law*, although these consequences must necessarily follow in due obedience to the first principles of the existing order of nature, when no means of prevention can be found and applied. But, however, neither of these consequences will take place when such antidotes shall be presented as will naturally prevent them; and a

similar consideration should be given to the predictions of the astrologer, because if garlic be rubbed on the magnet iron will experience no attraction, and if proper medicine be applied to the wound it will cease to increase or putrefy.

"And, therefore, all events which happen to mankind take place also in the regular course of nature, when no impediments thereto are found or known; but, again, on the other hand, if any impediments or obstructions be found in the way of events which may be predicted by the regular course of nature to happen, such events will either not take place at all, or, if they should take place, will be much diminished in their force or extent."*

When the attention is first attracted to the principles of the science, it will be observed that the observations contained in the above quotations are applicable to the critics in the nineteenth century. Misconception upon this subject is not surprising, when the recent position of astral science is considered.

Further reference will be made to this matter presently. But a few remarks may here be made with respect to the striking similarity which there seems to be between the common-place objections made against phrenology in its early days and those which are still made against astral science. "It was *sinful*—calculated to make men happy without the Bible; it would favour materialism, and lead to fatality, &c. The whole face of society would be changed if phrenology were adopted, &c."

The *Church* was alarmed, and the divine warned his flock against the bump-feeler. The Press quizzed the whole matter; and for many years the phrenologist was regarded generally with *almost* as much dislike and suspicion as Sidrophel himself. In this case, also, much damage was done through *ignorance* and presumption. High foreheads and extensive crowns were so much in vogue, that unless one had "causality," &c., sufficiently developed, or "ideality" bulging out, denoting that *poeta nascitur non fit*, or some organ of a favourable character equally conspi-

* "Tetrabiblos," Book I. chap. iii.

cuous, there was little chance of success upon a first appearance.

Other fancies, equally mischievous, prevailed for several years. But all this misuse of that which was, in reality, worthy of consideration has gradually decreased, and cerebral physiology "now has many professors; and in almost all countries cràniology is countenanced by learned and enlightened men."*

It is now known, that to be really learned in phrenological science requires much time and experience, as well as patient observation of many and diversified cases, a sound judgment, and considerable general ability.

Unless these points—as well as those connected with age, education, temperament, &c.—be duly regarded, the would-be professor is justly regarded as a mere charlatan.

So it is with astrology, even now. The science has been so long unpopular, that its *real* principles have been much lost sight of; and the charlatan has been confounded with the real artist. Besides which, until recently, it really was difficult to know precisely of what the science consisted; and to this day, as before stated, such knowledge is comparatively rare, although the means of obtaining the same may be easier than was formerly the case. The astrological almanacs are generally quizzed, and their authors ridiculed; but the gentlemen who do the critical with respect to these periodicals often show that they are really ignorant of the real merits of the science; and, if the subject were placed before them in a more favourable manner, probably their judgments would be different. With respect to predictions, the compiler of an almanac† has to contend with much difficulty. His *data* are necessarily imperfect, generally; and, when perfect, he has to present the

* HAYDN'S "Dict. of Dates." See also concluding chapter (note)—LEWIS'S "Hist. of Philosophy."

† "Do not the histories of all ages
Re'ate miraculous presages
Of strange turns in the world's affairs,
Foreseen by astrologers, soothsayers,
Chaldeans, learned genethliacs,
And some that have writ almanacs?"

HUDIBRAS.

same to a class of readers not acquainted with the philosophy of the science. They look for particulars or other *minutiæ*, which he does not pretend to give. Although deemed by the ignorant an impostor, he is presumed to possess *infallibility*; in this respect his position is worse than that of the astronomer, who is allowed by common consent to make mistakes occasionally, without being called to account for the same. *He* is a mortal, and liable, therefore, to err. Not so Sidrophel, who, being a "bagman among the stars," is conceived to retain something *celestial* in his constitution, by virtue of his travels, over and above what is possessed by the mere astronomer; consequently, he is never allowed a "first fault."

This seems to be scarcely fair; for his professional *status* is not yet sufficiently high to justify the public in their expectation of any quality approaching to perfection on his part. *One* verified prediction would cause a considerable sensation if made by any individual except an astrologer; whereas if this latter individual should make a fortunate —which even the dons admit is now and then the case —the probability at present is that he would be a candidate for oakum-picking, &c., without further inquiry.

This leads us to make a few remarks upon the absurdity and injustice of the present law, which punishes the astrologer for simply doing that which his ancestors were honoured for doing.

It will be seen in a subsequent chapter that there is, in fact, no actual law for punishing real astrological practice. But, under cover of a clause in the Vagrant Act, a magistrate is enabled to shut up Sidrophel, upon the ground that he *pretends* to tell fortunes, &c.

The consequence of this mischievous power is, that to this hour any justice of the peace is accustomed to imprison as a vagrant an Englishman—paying rates, rent, and taxes, being also in a position to vote for a member of parliament —and to seize his books, globes, and mathematical instruments for this same offence of fortune-telling—that is, pointing out the probability of any coming event, such as illness, accident, marriage, &c., to an individual. Now,

if the principles put forth in this volume be—and we have no hesitation in stating they are, and such statement can be confirmed by hundreds of living persons, learned and unlearned—based upon truth, it is as unjust to *shop* Sidrophel for this exercise of his predictive faculty, as it would be to prevent him from indulging in the every-day luxuries of clean linen, light, air, and water.

Few persons, comparatively—including, of course, the gentleman learned in the law, who condemns the astrologer—really know, or care to know, the real principles of astrology; consequently, it is not convenient to hear evidence in such cases as to its verity.

The question is generally avoided entirely, or ridiculed. Hence the essence of Ptolemy's philosophy is to this day a sealed book, so far as it concerns the million. But this cannot much longer be the case; for the desire, accompanied with the power, on the part of the working classes to gain knowledge, is daily increasing. Lectures of all kinds are now frequently delivered in Mechanics' Institutes; and that celestial philosophy will be included in the programme before many years have elapsed, it is not extravagant to believe.

This probability renders it less important whether the Vagrant Act—so far as respects fortune-telling is concerned—be repealed or not; for the evil will, ere long, cure itself. Meanwhile, there is no reason why Sidrophel, when aggrieved, should not bring his case to the notice of her Majesty's Judges; and we hope he will endeavour to do so, in a legitimate manner. Let him remember that the Judges of the superior Courts have never declared that it is unlawful to practise astrology; although Judges of the inferior Courts have declared such to be the law, upon the ground that it is mere *pretence*, while at the same time they declined to admit the usual evidence as to character, and while they have sanctioned the employment of spies, in order to draw Sidrophel into trouble.

One of these cases occurred a few years since, within the knowledge of the writer, when he knew enough of the science to feel that injustice had been done to one of her

Majesty's subjects. Subsequent experience having convinced him that the law in this respect is defective, he determined at a convenient time to take notice of the matter, it being more or less interesting to every individual. But to do this effectively requires a greater amount of talent and of tact than he feels conscious of possessing; and, before attempting it at all, it is necessary to point out in what astrology really consists. In the first place, then, a brief history of the science will be presented, with remarks on the old writers, &c. Then a brief description of the science in its various branches will be added, with several illustrations; and the ordinary objections, lay and spiritual, will be considered. In the performance of this part of the work, the author has had the satisfaction of receiving the polite assistance of a veteran in the science, who has kindly perused and revised the chapters connected with astral science.* The individual, therefore, who desires to have a fair idea of the principles of the science will be enabled to gain such information by a perusal of this book. If he desire to extend such knowledge, let him peruse the "Tetrabiblos," by C. Ptolemy,† and the "Grammar of Astrology" with respect to nativities; also the "Manual of Astrology,"‡ and "Lilly's Astrology," by Zadkiel, for the horary branch of the science. The "Tetrabiblos" and "Raphael's Manual" will also afford information concerning the mundane branch, including the phenomena of earthquakes, &c.

Before proceeding far with these works, the reader will be surprised to find how neatly the astrological doctrines *fit in* with the occurrences of every-day life.

It should be remembered that Ptolemy and the old astrologers wrote when society was in a very different state from what it is at the present day. As, however, human nature is the same in all countries and in all ages of the world, it is evident that the *principles* taught by Ptolemy

* The author of the "Grammar of Astrology."
† Ashmand's edition.
‡ By Raphael.

are as applicable now as they were eighteen hundred years since.

The laws of marriage, &c., are now different, for instance, and society is altogether in an artificial state. This is probably one strong reason why so much contumely and ill-will have been shown towards the astrologers of late years.

It has been thought that "to let in" astrology would be a dangerous thing. But in the present age, when knowledge is so greatly increased, the keeping back of this celestial information seems simply absurd, especially when it is attempted to be done by misconstruction of an Act of Parliament passed for a different purpose. On the contrary, let poor Chopstick, if he will, ask a horary question concerning his "seventh house" arrangements with Poll Cherrycheek—let Lady Angelica, if she will and can do so without the concurrence of her cross old Aunt, Lady Pimlico, likewise seek the society of "ye conynge man," according to the rules prescribed by their Creator—no one will, in the long run, lose by the permission; while Poll Cherrycheek and Lady A., respectively, may thus be saved considerable vexation during their earthly sojourn.

Mr. Legality is not so expensive as he used to be; but a bill of costs remains a veritable fact, even in the preparation of a plea for an unprotected female—much more so when the same is required for a separation *à vinculo*, &c., which occasionally happens in the best-regulated families.

Self-knowledge is daily becoming more appreciated; the value of being enabled to ascertain one's own destiny or future connection with mundane personages and events cannot much longer remain a secret. Nor does there appear any sound reason why it should so remain. The desire to know more about the future than is to be gleaned from the pages of any work on modern philosophy is not only an ancient desire, but a very common one now-a-days, also.

The disciple of Ptolemy professes to be enabled to give this knowledge generally, or, at least, to point out the

means of finding it, through his science. But, as is the case with phrenology, if true, an individual's scepticism does not invalidate the system; and the unbeliever who signs the warrant for the capture of Sidrophel may be at the same time, like the stern master of old Caleb Balderstone, "biding his time" for promotion or other benefits or misfortunes incidental to humanity.

This seems merely philosophical, and agreeable to the ancient apothegm—that there is a time and a season for every purpose under heaven. Chequered as the life of every individual is with clouds and sunshine,* it appears quite in accordance with divine rule in mundane affairs that there should exist the means, for those who choose to avail themselves of the same, to foresee the evil and the good also in life.

The case of Master Gussy, alluded to in this volume probably is of frequent occurrence, notwithstanding the fact that the medical profession overflows with learning and talent. Can it be believed by a reasonable being that the same Creator "who fearfully and wonderfully made" the body of man, would not have given to its owner the means of ascertaining with something approaching to certainty the means of ascertaining the existence and precise nature of the various ills to which his flesh is heir? But more will be said upon this matter in the concluding chapter.

The natural curiosity which one is wont to encourage respecting our connection with this world and our future state has been forcibly described by the writer of the following paragraph:—

"The elapsed portions of life acquire importance from the prospect of its continuance. The smallest thing rises into consequence when regarded as the commencement of what has advanced or is advancing into magnificence.

* "Not enjoyment, and not sorrow,
Is our destined end or way;
But to act that each to-morrow
Find us better than to-day?"

LONGFELLOW.

The first rude settlement of Romulus would have been an insignificant circumstance, and might justly have sunk into oblivion, if Rome had not at length commanded the world. The little rill near the source of the great American rivers is an interesting object to the traveller, who is apprised—as he steps across it, or walks a few miles along the bank—that this is the stream which runs so far, and which gradually swells into so large a flood. So while I anticipate the endless progress of life, and wonder through what unknown scenes it is to take its course, its past years lose that character of vanity which would seem to belong to a train of fleeting, perishing moments, and I see them assuming the dignity of a commencing eternity. In them, I have begun to be that conscious existence which I am to be through endless duration. *I feel a strong emotion of curiosity about this little life, in which I am setting out on such a progress.* I cannot be content without an accurate sketch of the windings, thus far, of a stream which is to bear me on for ever. I try to imagine how it will be to recollect, at a far distant point of my era, what I was when here; and wish, if it were possible, to retain, as I advance, some clear trace of the whole course of my existence within the scope of reflection—to fix in my mind so strong an idea of what I have been in this original period of my time, *that I may possess this idea in ages too remote for calculation.*"*

If one only reflect for a few minutes upon the value of knowledge—with respect to climate, for instance—it will be seen that the light upon this subject presented by a view of astrology is truly valuable. The truth of the old saying, that "what is one man's meat is another's poison," is truly verified in this question of *climate.* The hot muggy air of a large town is to some temperaments slow poison, while others breathe as freely in the metropolis as they would at the "Carter,"* or on the Malvern Hills. Others, again, positively rejoice in the inhaling of pure *sea* breezes, and they would ride, like the

* J. FOSTER's essay on "A Man's Memoirs of Himself."

poet Crabbe, seventy miles to have a glimpse of the sea; while others would be damnified and annoyed by even casual residence at a sea-port or in its vicinity.

The present time is favourable for the bringing out of a book which professes to propagate principles based upon truth, and which is generally in favour of rational freedom. It is impossible not to perceive that there is a degree of "fraternization"—as it is popularly termed—springing up and becoming fashionable by degrees, which will naturally tend to diminish the stiffness and want of "sympathy" † recently complained of by a late eminent judge. The Great Exhibition was a happy step in this direction also, and the Crystal Palace on Sydenham Hill is another favourable symbol.

The principles of astrology are calculated to increase this spirit of fraternity, which is altogether antagonistic to the hard and callous system of etiquette formerly prevailing amongst the governing classes, and which still prevails to a certain extent.

The late Mr. Haydon, in his "Autobiography" makes some quaint remarks‡ upon the etiquette prevalent in his day amongst the scientific dons; and, without being a prophet, he predicted their downfall. Haydon at the time was delivering lectures to the working classes in London and elsewhere—endeavouring to show that more attention should be paid to *nature;* and he well knew that this advice, although it might be popular with his auditors, would not be so with the higher powers, especially as the doctrines were promulgated without the assistance of the three-cornered hat. But nearly twenty years have passed

* This is a remarkable eminence in Northumberland, commanding an extensive view of the Border country, and part of Scotland.

† "If I were called upon to declare the prevailing want of English society in the present day, I should say, in one word, it is the want of *sympathy*."—J. TALFOURD'S Charge at Stafford, March, 1854.

‡ "How will the academic authorities of art stare to hear these rebellious doctrines promulgated by a simple Englishman in a Mechanic's Institute, Southampton-buildings, Holborn!

"Why the cocked hats of all the presidents will rise up like Mahomet's coffin, uncertain where to fly for refuge and protection. Hail, immortal cocked hats! the last of an illustrious race; but, carry with you this consolation in adversity, nothing human is stable. Babylon in all her glory fell; why should cocked hats escape the sentence of all things human?"

since such promulgation ; and probably what was then deemed visionary, and calculated to be prejudicial, may be now generally approved, and deemed worthy of notice even by those who were foremost in the condemnation.

It is pretty much the same with astrology, or any other *ology* which professes to enlighten the million. There is always a certain *clique* ready to oppose and doubt. It is well that this should be, for what is really *truth* will surely stand the test of ridicule and abuse, as well as of fair criticism.

If the thing propounded be *not* true, then the sooner it be put down the better for people in general; for *salus populi suprema lex.*

Mr. Justice Blackstone, in the introduction to his "Commentaries," states that our Creator, being not only infinitely powerful and wise, but also infinitely good, has so contrived the constitution and frame of humanity that we should require no other prompter to pursue the rule of right but *self-love,** "that universal principle of action." He has reduced the rule of obedience to one precept, "that man should pursue his own true and substantial *happiness.*"

What this happiness really is has ever been a *vexata questio* in philosophy, as well as the best mode of obtaining the same. Happiness seems to consist in the harmonious gratification of all our faculties, the essence of which gratification consists in *activity.* Now Ptolemaic philosophy fully and satisfactorily points out that this desideratum *may* be acquired, and also the mode by which such happiness *may* be attained, if the individual choose, and be in a position to avail himself of such celestial* knowledge.

* Dr. Gall nicely discriminates between pride and vanity :—
"The *proud* man is imbued with a sentiment of his own superior merit, and from the summit of his grandeur treats with contempt or indifference all other mortals ; the *vain* man attaches the utmost importance to the opinions entertained of him by others, and seeks with eagerness to gain their approbation. The *proud* man expects that mankind will come to him, and acknowledge his merit; the *vain* man knocks at every door, to draw attention to him, and he supplicates for the smallest portion of honour. The proud man despises those marks of distinction, which on the vain confer the most perfect delight. The proud man is disgusted with indiscreet eulogiums ; the vain man inhales with ecstasy the increase of flattery, although profusely offered, and by no very skilful hand."

For instance, as will be seen by the information contained in this book, it has pleased our Creator to ordain that certain temperaments should thrive in certain countries, and that certain intimacies should produce concord or the reverse; that in certain cases indissoluble friendships will spring up, and in other cases enmities equally strong; that the causes and times of these events may be ascertained by a reference to the figure of the heavens.

Now here we see at once that, according to the principles of astral science, it has *not* pleased the Creator to place us without the means of being enabled to follow out plans for our happiness. He has not only adapted us for residence in certain places, and for the forming of certain social connections, but he has also confirmed his plan for our welfare by pointing out the mode by which evil may be avoided, and the reverse secured, in the selection of residence, or in the formation of casual intimacies.

By attending to the principles expressed by Ptolemy in the "Tetrabiblos," and by other astral authors, we are enabled at any rate to ascertain in what our "substantial happiness" consists; although the existing arrangements of society, or other circumstances, may, in individual cases, prevent our making practical use of the knowledge.

"Self-love" is apt, perhaps, to interfere in the formation of a candid opinion upon a matter such as the present.

An individual, for instance, who consults an astrologer, may be informed of some fact antagonistic to his self-esteem; or that according to his natal figure, in a question of residence, he would do well in the city of Dublin, or in Ireland generally. But his parents were not believers in Ptolemy, and it was more convenient for them that the native should be planted in Birmingham or York, where he may have passed the first twenty or thirty years of life. This individual case is likely to perplex the interested querist; and he is disposed to be dubious, generally,

* This word may excite a smile; but *facts* do not yield to ridicule.

as to the truth or perfection of astral science because his own desire or position does not agree with what is pointed out by the "wise man." Neither Providence, however, nor Sidrophel, is in fault in this case. The querent should remember that he is but an atom in the general scheme of creation; and even *he*, under favourable influence, may live to be in a position more in accordance with his natural constitution.

As we shall endeavour to show in these pages, the chief objection to the science is a secular one; it is useless to blink this plain fact, namely, that admitting it be true, it would probably become much studied, and the arrangements of society then must be differently managed. For instance, no man would be so weak as to reside in Dublin if his figure of birth should denote trouble in that quarter; and no one would be so regardless of "happiness" as to reside in London if such nativity should denote prosperity in Dublin or Edinburgh. This is one reason why Sidrophel is not popular.

His knowledge of human nature, and of human frailty, is too plain and extensive for the present highly cultivated state of society; and so to get rid of him quietly, policeman A walks into his front parlour, and requests, for a consideration, to be initiated into the mysteries of the trade, that he may convey such knowledge to his superiors, to be used at their discretion.

But such conduct is not in accordance with the spirit of the age in which we live: even the *spiritualists* are free from this intrusion; and if, which it is believed, this volume will show Sidrophel—like another person, to whom he is generally believed to be related—is not so dark or so mischievous as the latter personage, but on the contrary is really a loyal subject and good citizen, then there seems to be no reason why some competent individual should not avail himself of a convenient opportunity to cause the enactment to be revised which sanctions the injustice. But more will be mentioned upon this subject in the concluding chapter.

With respect to the particular matter to be considered in

this volume, it seems probable that before many years have elapsed the cultivation of astronomical knowledge will be much increased. The erection of a telescope, with necessary apparatus, where the public might receive information by means of lectures, &c., similar to the mode in which the same are delivered at the "Great Globe," in this metropolis, is a *desideratum* which the compiler of these pages, in common with other persons, would desire to see effected. Few persons, comparatively, care much about astronomy, and at present the number who know anything about Ptolemaic philosophy is even less; but it is believed that a sufficient auditory might be brought togegether within a reasonable distance of London to make such an institution, sufficiently popular to fulfil the dearest wish of John Bull's heart—the reception of cash.

The real merits of Urania would be readily ascertained by such a test, and this volume would be useful to the reader in his excursions.* †

London, Sept. 28, 1854.

Die 4.

* In the following pages, several extracts and quotations have been made from organs of the press, calculated to illustrate a particular passage or chapter; for instance, at p. 92-3, and elsewhere.

To prevent misconstruction of motives, it may be well to observe that these have been made irrespective of the views (when known) entertained by the several writers as to astral science being delusive or the reverse.

Upon this point every individual, public or private, has a right to retain his own opinion. It is not probable that a four hundred-paged post octavo volume, published by an anonymous writer, will cause much alteration in this respect, nor is it intended to have such effect; the object in view being rather to attract the thoughtful attention of independent *young* minds, which may deem the subject worthy of further inquiry, especially of such as study cerebral physiology. In fact, astral science can scarcely at present be said to be sufficiently popular or perfect to engage the favourable attention of the Press, less still of the philosophers generally.

† "The *Crystal Palace*" (see *ante*, p. xxi) "stands as a light upon a hill, a great temple of humanity, and an index of the age in which we live. It looks as if raised to be a beacon—a land-mark to all who desire the improvement of their minds. It shines before men a light to enlighten the people, and to be a rallying point to future generations. That was no idle pomp and show, its consecration at the hand of England's Metropolitan, in the presence of England's Majesty and of England's Court. Never since the dedication of the temple on Sion's Hill—that light of an epoch eclipsed in our own—was anything so vast and important, more honoured at its inauguration, than was this."—*Letter in Morning Paper*, Sept. 13, 1854.

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* Sometimes termed *hylech*.

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* It may be desirable to observe that this imaginary scene has been introduced simply to illustrate the inconvenience frequently arising from want of mental concord, which is applicable to any profession. No disrespect is intended towards the Faculty.

† This chapter is in two sections.

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"He made the STARS also."

INTRODUCTORY CHAPTER.

IT is intended in this volume to present to the reader a general view of the principles of Astral Science, usually known by the name of Judicial Astrology, or Celestial Philosophy.

The increase in the sale of books devoted to this particular branch of Natural Philosophy denotes that the admirers of Urania are becoming more numerous, although at present it cannot be denied that of the various *Ologies* which are offered for the patronage and benefit of the philosophical public, *the* Ology most ancient (namely, ASTROLOGY), so far as the people are concerned, still remains in a state of comparative obscurity; while Urania herself, with respect to Astral Science, for some years past has been looked upon as a deceiver. Until recently, indeed, the well-known words—

> "Oh, no! we never mention her—
> Her name is never heard;
> My lips are now forbid to speak
> That once-familiar word"

were so well adapted to the case of Urania, that they might have been penned by a philosophical admirer of this

veritable first love, while regretting the forlorn condition of his favourite. Occasionally, however, this unprotected female is regarded less sentimentally.

Preference is given to the plan supposed to have been adopted by a certain Earl of Pembroke, in the case of a former Abbess of Wilton. For instance, a highly respectable country gentleman, Thomas Leatherhead, Esq., J.P., happens to have a very humble opinion of Urania's merits. He may not, perhaps, say, as a mark of his disdain, "Go spin, you jade, go spin," yet he would prefer to see her, shaven and shorn, engaged in picking oakum, and in dieting herself in his own county Bridewell, pursuant to the statute "in that case made and provided," rather than he would be a spectator of her scientific pursuits in the vicinity of Somerset House. *Chacun à son goût.* But Justice L. is not singular in this opinion. His brethren of the quorum would not object to the oakum-picking, &c., nor perhaps would a little gentle treadmill exercise, as an additional stimulant, be considered injurious to the health of the interesting captive. This would be done, be it remembered, not through any reluctance on the part of the rural magnates to execute justice or to maintain truth, but, on the contrary, for the advancement of both; and simply because it has been fashionable of late years to regard the individual as a questionable character. *Salus populi* demands that she be "put down," say her opponents, without admitting evidence as to character; and it will be seen in the following pages whether this declaration can be answered.

If any astute individual, with a legally-constituted mind, should find himself in a position to file a replication to this plea, it is suggested that the classic county of Warwick would be a favourable part of the country in which to lay the *venue*. It has been, time out of mind, proverbial for judicial knowledge. It might be easily shown that the cranium of the Warwickshire J. P. appears to be especially anointed with the oil of wisdom. Moreover, the town or vicinity of Coventry would be *the* place for joining issue in a cause in which the name of the defend-

ant is alone sufficient to suggest the idea of exile and of contempt. In the old town of Coventry, then, by all means, let the stone of the adversary be cast at her.

Before entering upon a disquisition touching the idiosyncrasy of this dangerous female, it may be interesting to collect some particulars respecting her antecedents and early history.

Her position with respect to *salus populi* may be then considered, in connexion with other matters which will be introduced in their proper place.

Some 1800 years have passed since an eminent legal functionary was sorely puzzled for a definition of truth. Even in the middle of the nineteenth century, Pilate's reasonable question remains without a satisfactory reply.

After several years' knowledge of Urania—during which time, opportunity has been afforded for enabling the author to form a judgment of her real character—he has arrived at the conclusion that she can give some valuable evidence upon this important point.

But before giving attention to this, it may be desirable to take a bird's-eye glance at the reception which scientific truths have generally experienced upon their first appearance in the world; and for this purpose the following extract has been selected from Mr. Stone's pamphlet on Electro-Biology:—

"HARVEY was opposed and derided: learning and cunning were enlisted against him; they sought to paralyze the towering wing of his genius, to blast his reputation, and to hurl his brilliant discovery from the light of day to darkness: but Harvey's name stands immortal on the records of true fame, and the blood still continues to frolic in crimson through its living channels, whilst his learned oppressors are forgotten.

"GALILEO discovered the rotation of this globe on its axis. So great was the opposition of the learned powers combined against him, that they arraigned him and his theory at the august bar of Humbug; there they fairly tried him and his discovery under the splendid witnesses, Derision, Sneer, and Scorn; and the court very gravely

decided that his discovery was a heresy, and that he must openly acknowledge it to be so to the world. To this sentence he submitted, acknowledged his theory to be heresy, but remarked that nevertheless he believed it to be true.

"Galileo lives in the bright page of history. That sentence did not arrest the globe in its mighty course; it still continues to roll on its axis, as he discovered and proclaimed; while the learned opposers of his theory, who courted popular favour at the expense of honour, are sunk into oblivion.

"Newton's genius, when he was but a boy, intuitively drove him to study gravitation, by piling up small heaps of sand, and to notice more strictly the power in the falling apple. It drove him to study adhesion, by watching the union of the particled water at the side of some favourite stream, and, to perfect the science, he is next at the centre of the globe. From gathering pebbles in boyish sport on the ocean's shore, he is next among the stars, and at length proclaims to the world his system of Philosophy and Astronomy. He was derided as a silly-headed fool, and his whole magnificent system was spurned with sneering contempt, and pronounced a humbug by the old school of philosophers and astronomers: but substances continue to respect the law of gravitation, and rolling worlds to obey the law of attraction and repulsion.

"Newton lives in the brightest blaze of fame; for his name is written in starry coronals on the deep bosom of night, and from thence is reflected to the centre of the globe; whilst his opposers are sunk to the shades of unremembered nothingness.

"Fulton was derided, and even men of science pointed at him the finger of scorn, because he declared that steam —a light and bland vapour, which could be blown away with a breath of wind—could move an engine of tremendous power, and propel vessels of thousands of tons burthen against winds, waves, and tides. They declared it to be the greatest of humbugs, and the most silly idea that ever

entered a silly brain, or else the trick of a knave to make men invest capital in order to effect their ruin. His friends even, though not over sanguine of success, yet defended him as a man of honour; but Fulton stood firm amidst the varying tides of party, like the rock far from land, that lifts its head above the waves, and remains unshaken by the storms that agitate the ocean. So strong was the opposition, that some of the committed sceptics, who sailed from New York to Albany in the steamboat that first tried the experiment, declared that it was impossible that they had been conveyed a distance of one hundred and fifty miles by steam-power, and that it must, after all, have been some power aside from steam by which they had been able to reach Albany. The impression of Fulton's genius is seen on the machinery moved everywhere by this subtle power: it is seen in the majestic steamships of England, that bring her and the transatlantic world into neighbourhood: it is a power which triumphs over all the stormy elements of nature.

"Fulton, as a man of genius, is remembered as one of the greatest men of the age, whilst his opposers are silent and forgotten; and thus it might be shown that such has been the fate of all sciences in their infancy. The moment they were born, the battle-axe was raised against them; and each, in succession, has fought its way up to manhood."

Mr. George Combe fully enters upon this interesting subject in his valuable INTRODUCTION TO PHRENOLOGY. He observes that "persecution, condemnation, and ridicule awaited Galileo, Harvey, and Newton, for announcing three great scientific discoveries. In mental philosophy, the conduct of mankind has been similar." That "by the ordinary practice of mankind great discoveries are treated with hostility, and their authors with hatred and contempt, or at least with neglect, by the generation to which they are originally published."

Phrenology constitutes a memorable instance of ingratitude towards its professors; for in the introduction to the *fifth* edition of this work it is stated that

the science, in the year 1819, was denounced by almost universal public acclamation as sheer quackery and nonsense. Seven years afterwards, it was partially admitted that there was some truth in the principles upon which the science was based; after other seven years, it was admitted by the same parties that considerable evidence existed in its support; and, at the close of a third period of seven years, the existence of several of the larger organs was admitted.

More recently (1853), it appears that there is a "wider diffusion of a knowledge of phrenology, and a juster estimate of its merits, among the people at large. Its influence is now discernible in general literature and in educational and other reforms." *(Advertisement to fifth edition, revised).*

Later still, phrenological lectures, with musical illustrations, have been popular in London and elsewhere; the auditors being numerous, and the price of admission moderate.

A few words may be added respecting the opponents of animal magnetism:—

"Upon its first introduction to the scientific world, it experienced the same fate with other discoveries. By the learned men of the day it was scouted and ridiculed as an arrant imposture; and its adherents were stigmatized as mountebanks and dupes. But after the elapse of years of contentious controversy, and that too in a scientific age, this important discovery also obtained a signal triumph over its ignorant, interested, and prejudiced opponents. Many of those who had previously controverted it upon philosophical grounds had at length the candour to acknowledge their error, and became its most valuable supporters; the serious opponents are reduced to a very small number, and those not remarkably distinguished for their scientific attainment or philosophical candour."—*Hist. of Animal Magnetism,* by J. C. Colquhoun, vol. i., p. 19.

It may be remarked, in this place, that the individual who addresses the public in defence of Uranian philosophy should be especially prepared to encounter this kind of

hostility. He professes to enlighten his readers, and to increase their scientific knowledge upon a question of vital importance. The phrenologist makes a similar profession; but his object is less ambitious. He merely publishes a portion of truth; the disciple of Ptolemy comes forward with the desire and intention of paving the way for the reception of the *entire* truth. Unless he be an impostor, and his philosophy a hoax, the doctrines taught by *him* must greatly surpass in value those which are promulgated by the members of any other sect.

This seems to be the simple reason why they may be termed *rebellious;* that is, opposed to lawful authority.

For what fact in science can be more important—deeply affecting as it does the welfare of a human being—than the plain fact, recognised as such by those persons who have attended to astral science, that an individual in Ireland, for example, will find losses and vexation, while the same individual will find in Scotland success and gain; *because* it has been ascertained by many years' experience and observation that it is a principle in nature for certain degrees of the zodiacal circle to sympathize with particular parts of our earth; and that according to the ascertained influences of the heavenly bodies posited in or near the zodiac at the time of the birth of an individual, the SIGN on the eastern horizon at that time being especially regarded, a peculiar sympathy is established, which during life more or less affects the idiosyncrasy of such individual, and which produces the phenomenon above mentioned.

There are other principles equally simple, which will be mentioned in these pages, connected with Ptolemy's philosophy; but surely, if there really be reasonable evidence for holding the belief that this *one* principle is based upon truth, it is worthy of investigation by him who conceives himself to be at liberty, as a free agent, "to refuse the evil and to choose the good" in his journey through life.

"But it might be dangerous," the reader may say, "to give the million this magical key—the power of looking so

closely into their own constitution. Better to let well alone. This doctrine would practically lead to much inconvenience, if true; but can it be true? The subject has never been mooted except in a few obscure publications by simple scribes, who write about the dominion of the moon in man's body; and it does not seem to have attracted the attention of learned men, or of influential persons, &c."

These points will be duly noticed when the objections against astral science are considered; it may here be remarked, that any changes in the arrangements of society, consequent upon a recognition of its principles, could not take place suddenly.

In the working out of such a principle, ten years is but a day.

It may be fairly presumed that the present generation of cocked hats will have performed its appointed mission before this Uranian sketch will be deemed worthy of a permanent place on the book-shelf of any learned society. With respect to Mechanics' Institutes — where some troublesome fellows are always to be found debating the "reason why" of our existence, as well as dabbling with other perplexing subjects—if in the course of the ensuing dozen years one per cent. of the members of these societies, after perusing this book, should be incited by a sufficient amount of intellectual curiosity to induce him to ask a *horary* question, and so become acquainted practically with the beauties of Urania, the author may consider himself to be more favoured by Mercury than those have been who have paved the road for his appearance by prior publications.

The object in view is to attract the attention of reflective minds to the unadulterated ingots of truth which, out of a fair proportion of rubbish, may be discovered in the principles of this once honoured science. No great amount of research, nor of scientific talent, is demanded for such a performance; and as to its *original* character, this quality applies rather to the plan adopted for its composition than to the subject matter, which depends much upon the

labours of those who have already endeavoured to enlighten the public upon this branch of philosophy. No remarkable discovery is contained, nor is any short cut to mundane felicity pointed out in these pages. In their preparation, the compiler has ever endeavoured to remember the advice of an eminent living authority, whose name in connection with Urania is especially appropriate — namely, "That humility of pretension, no less than confidence of hope," is what best becomes the character of him who aspires to cultivate true philosophy—Sir J. Herschel.

CHAPTER II.

Historical Sketch of Astrology.

In this work, which professes to be merely an outline of the principles upon which astral science is based, any laboured attempt to prove its antiquity would be tedious and misplaced; but a brief sketch of Urania's antecedents may nevertheless here be introduced for the benefit of the general reader.

In the chronology of Sir Isaac Newton, it is admitted that the practice of foretelling, or of pretending to foretell, the happening of future events by means of the stars prevailed for at least 1,000 years before the birth of our Saviour. But no particular system of the science, reduced to *written* rules, appears to have been drawn up until the time of Claudius Ptolemy, when, about the year 126, that eminent astronomer and geographer composed his well-known work, the "Tetrabiblos, or Quadripartite, being Four Books of the Influence of the Stars," which is generally considered to be the most orthodox authority upon celestial philosophy. Especially has this been the case since the year 1822, when a new edition of the "Tetrabiblos" was published, edited by Mr. J. M. Ashmand.

The four parts of the Tetrabiblos are arranged as follows, viz.:—The first part, treating of astral science generally, is of an introductory character. The second part treats of the science as respects entire nations, countries, or cities. The third part commences with the statement that "in the preceding pages, such events as affect the world generally have been discussed in priority, because they are operated by certain principal and paramount causes, which are, at the same time, predominant over particular and minor

events, applicable only to the separate properties and natural peculiarities of individuals." The foreknowledge of these particular events, called "Genethlialogy, or the science of *nativities*," is accordingly fully explained in the third and fourth books of the Tetrabiblos.

Few particulars are known, with certainty, respecting Ptolemy himself. "He was born," observes Mr. Ashmand, "at Pelusium, in Ægypt, and became an illustrious disciple of the school of Alexandria, in which city he flourished during the reign of Adrian and that of Antoninus Pius." He adds, "He has preserved and transmitted to us the observations and principal discoveries of remoter periods, and has enriched and augmented them with his own. He corrected Hipparchus's catalogue of the fixed stars, and formed tables for the calculation and regulation of the motions of the Sun, Moon, and planets. He was the first who collected the scattered and detached observations of Aristotle, Hipparchus, Posidonius, and others, on the œconomy of the world, and digested them into a system, which he set forth in his Μεγαλη Συνταξις, or Great Construction, divided into thirteen books, and called, after him, the Ptolemaic System."

"The rest of Ptolemy's works connected with astronomy, and now extant, are the Centiloquy, or Fruit of his Four Books, being a kind of supplement to the former; and the Significations of the Fixed Stars. The last is merely a daily calendar, showing the risings and settings of the stars, and the nature of the weather thereby produced. There are likewise extant his geographical work (which has rendered important service to modern geographers), and also his celebrated book on Harmonics, or the Theory of Sound."

The Tetrabiblos appears to have been chiefly based upon the astrological books of Hermes, the first Egyptian astrologer of importance, who lived at a period anterior to Moses.

Respecting this personage, Dr. Cudworth states—

"That there was anciently among the Egyptians such a man as Thoth, Theuth, or Taut, who, together with letters, was the first inventor of arts

and sciences, as arithmetic, geometry, astronomy, and of the hieroglyphic learning (therefore called by the Greeks, Hermes; and by the Latins, Mercurius), cannot reasonably be denied, it being a thing confirmed by general fame in all ages, and by the testimonies not only of Sancuniathon, a Phœnician historiographer, who lived about the time of the Trojan war, and wrote a book concerning the theology of the Egyptians; and Manethos Sebennyta, an Egyptian priest, contemporary with Ptolemy Philadelphus; but also of that grave philosopher Plato, who is said to have sojourned thirteen years in Egypt, that in his *Philebus* speaks of him as the first inventor of letters (who distinguished between vowels and consonants, determining their several numbers), there calling him either a god or a divine man.

"Again, besides this Thoth, or Theuth, who was called the *first* Hermes, the Egyptians had also afterwards another eminent advancer or restorer of learning, who was called the *second* Hermes; they, perhaps, supposing the soul of Thoth, or the *first* Hermes, to have come into him by transmigration. But his proper Egyptian name was Siphoas, as Syncellus, out of Manetho, informs us—'Siphoas (who is also Hermes), the son of Vulcan.'

"This is he who is said to have been the father of Tat, and to have been surnamed Ter Maximus (thrice great), he being so styled by Manetho, Jamblichus, and others. And he is placed by Eusebius in the fiftieth year after the Israelitish *exitus*, though probably somewhat too early. The former of these two Hermes was the inventor of arts and sciences; the latter, the restorer and advancer of them.

"The first wrote in hieroglyphics upon pillars; the second interpreted and translated those hieroglyphics, composing many books in several arts and sciences, which *Trismegistic* or Hermetic books were said to be carefully preserved by the priests in the interior recesses of their temples.

"That some of the ancient Hermaich books—written by Hermes Trismegist himself, or believed to be such by the Egyptians, and kept in the custody of their priests—were still in being and extant amongst them after the times of Christianity seems to be unquestionable, from the testimony of Father Clemens Alexandrinus, he giving this particular account of them, after mentioning their opinion concerning the transmigration of souls:—'The Egyptians follow a certain peculiar philosophy of their own, which may be best declared by setting down the order of their religious processions. First, therefore, goes the *Precentor*, carrying two of Hermes his books along with him, the one of which contains the Hymns of the Gods, the other Directions for the Kingly Office. After him follows the HOROSCOPUS, who is particularly instructed in Hermes, his astrological books, which are *four*. Then succeeds the *Hierogrammateus*, or sacred scribe, with feathers upon his head, and a book and a rule in his hands, to whom it belongeth to be thoroughly acquainted with the hieroglyphics, as also with cosmography, geography, the order of the sun and moon, and five planets, the chorography of Egypt, and description of the Nile.

"'In the next place cometh the *Stolistes*, who is to be thoroughly instructed in those ten books which treat concerning the honour of the Gods, the Egyptian worship, sacrifices, first-fruits, prayers, pomps, and festivals. And last of all marcheth the Prophet, who is president of the Temple and sacred things, and ought to be thoroughly versed in those other ten books called sacerdotal, concerning laws, the Gods, and the whole discipline of the priests. Wherefore, amongst the books of Hermes, there are forty-two

accounted most necessary, of which thirty-six (containing all the Egyptian philosophy) were to be learned by those particular orders before mentioned; but the other six, treating of medicinal things, by the *Pastophori.*'

"From which passage it appears that at least forty-two books of the ancient Hermes Trismegist, or such reputed by the Egyptians, were still extant in the time of Clemens Alexandrinus, about two hundred years after the Christain epocha."

While affording the reader some information respecting the antiquity of astral science, the following quotation may be made from a work recently published, "THE CRADLE OFTHE TWIN GIANTS—SCIENCE AND HISTORY."

The reverend author does not evince a remarkable regard for Urania herself; but he is disposed to admit the respectability of her early history. "Astrology," he observes, "was, without doubt, the most ancient of the occult sciences. It sprang immediately from mythology; if, indeed, it was not coeval with it"—(vol. i., p. 25.)

"Considering the stars above him as the vicegerents of the Great Supreme, the Chaldean shepherd, as he watched them 'pathing the heavens in ceaseless round,' traced something like celestial harmony in their mystic dance; and, identifying the fate of nations with the power and will of the mighty spirits who inhabited them, he was easily led to imagine that these continual changes were not without signification to the inhabitants of the earth. *Astronomy and astrology* thus rose together; and to such an extent were they cultivated, that, when Alexander the Great took Babylon, Calisthenes, who was with him, is said to have found astronomical observations for one thousand nine hundred and three years; that is, as far back as the one hundred and fifteenth year after the Flood. So skilled were the Chaldæans in astrology, that the very terms Chaldæan and astrology were synonymous. Astrolatry, then, was the first step; and Chaldæa the cradle of this imposing fiction."—(p. 28-9.)

According to Diodorus, we learn that "the Chaldæans in Babylon, being colonies of the Egyptians, became famous for astrology, having learnt it from the priests of Egypt."

The frequent reference to *astrology* by the prophets Isaiah, Daniel, and others, denotes that the science pre-

vailed considerably in Babylon (*vide Judges* v. 20, *Job* xxxviii. 7, *Wisdom* xiii. 2, *Daniel* i. 4, 17; v. 7.)

Zoroaster, legislator of the *Magi*, or wise men of Chaldæa, adopted the science, and he became remarkable for its practice. He seems to have been the originator of *magia*, or magic, which at first was a good principle, being the worship and knowledge of the Deity. It has been the fashion of late years to mix up the principles of astral science with what is usually known as *magic*; a coalition which has damaged the character of Urania considerably.

Mr. Colquhoun observes, with respect to *magic*, that

"It was a principal object of the most ancient *magic* to endeavour to discover the most simple and most efficacious means of affecting the organism of other individuals, chiefly with the view to the cure of diseases. The Magi, besides being the priestly caste, were also the primitive physicians. At a somewhat later period, when experience and research had gradually brought to light several of the more obscure powers of nature, and their action upon the living organism, this knowledge, in the hands of evil-disposed persons, became liable to abuse, and was employed for the accomplishment of other mischievous and unlawful purposes. In process of time, the science of magic, in the hands of unworthy cultivators, degenerated from its original purity into a base and sordid art; and the pretenders to proficiency in this department of knowledge sought unhallowed means of imposing upon the ignorance and credulity of the multitude, by affecting to cultivate an infamous alliance and wicked compact with the powers of darkness. Hence the *goetic*, or false magic, or the Black Art, which was always held in merited disrepute among the learned and good. Even in the times of authentic prophecy, however, a distinction was always made between the true seers and the vulgar miracle-mongers."—*Hist. of Magic*, vol. i., p. 81.

In Persia, both magic and astrology prevailed at an early date. A celebrated Persian philosopher lived in the reign of Darius Hystaspis, whose Persian name was Gushtasp. The "Ancient Universal History" relates of this personage, that "in the reign of Gushtasp, King of Persia, a celebrated astrologer flourished, whose name was Gjamasp, surnamed Al Hakim, or the Wise. The most credible writers say that he was the brother of King Gushtasp, and his confidant and chief minister. He is said to have predicted the coming of the Messiah, and some treatises under his name are still current in the East." Dr. Thos. Hyde, speaking of this philosopher, cites a passage from a

very ancient author, who wrote an account of ten very famous Persian doctors, as follows: "Of these, the sixth was Gjamasp, an astrologer, who was counsellor to Hystaspis. He is the author of a book entitled 'Judicia Gjamaspis,' in which is contained his judgment on the planetary conjunctions. Therein he gave notice that Jesus should appear; that Mahommed should be born; that the Magian religion should be abolished, &c. Nor did any astrologer ever come up to him."

The *modern* Persians are still most devoted votaries of astral science; and although they distinguish it from astronomy, they have but one word to express astronomer and astrologer, viz., *manegjim*, which is equivalent to the Greek word *astrologos*.

According to a recent author—

"They (the Persians) study astronomy chiefly for the purpose of becoming skilled in judicial astrology—a science in which the whole nation, from the monarch to the peasant, has the greatest faith.

"The system of Ptolemy, both as to the forms and motions of the heavenly bodies, and the shape and surface of the earth, is still believed in. A very slight knowledge of astronomy is sufficient to allow a student to profess the occult science of judicial astrology. If he can take an altitude with an astrolabe—knows the names of the planets, and their different mansions, with a few technical phrases—and understands the astrological almanacks which are annually published—he deems himself entitled to offer his services to all who wish to consult him; that is, to every person in Persia who has the means of rewarding his skill.

"Nothing is done by a man of consequence or property without reference to the stars. If any measure is to be adopted, if a voyage or journey is to be commenced, if a new dress is to be put on, the lucky or unlucky moment must be discovered, and the almanack and astrologer are consulted. A person wishing to set out on a journey will not allow a lucky day to escape, even though he be not ready to start. He leaves his own house at the propitious moment, and remains till he can proceed, in some incommodious lodging, satisfied that by quitting his home he has secured all the benefit which the influence of good stars can afford him."—*Hist. of Persia*, by MAJOR-GENERAL SIR T. MALCOLM, G.C.B., vol. ii. pp. 386, 416-7, ed. 1829.

In the *Athenæum* of the 25th of February, 1837, there is an interesting account of Persian literature, which states that "the belief in astrology is as strong as ever."

In China, from the earliest periods astral science has been firmly established. Even *emperors* were chosen on

account of their astronomical skill. In the year B.C. 2513 this was the case with Chueni.

The Indians were acquainted with the science for at least 3,000 years before the Christian era. The Siamese and Buddhists have ever been devoted to the science.

In ancient Greece, Anaximander, the friend and disciple of Thales, may be named as one of her earliest astral philosophers; also, Anaxagoras, whose whole life was devoted to the study of this science. He anticipated the discoveries of the telescope, and he taught "that the Moon was a habitable world, and contained seas, mountains, and valleys, like our own globe." After these followed Pythagoras and Plato; also Porphyry, Aristotle, and, some centuries later, Proclus.

The "great and divine" Hippocrates was accustomed to say that the man who was ignorant of the science of astrology deserved to be called a fool rather than a physician. According to Galen, his opinion was as respectable as the voice of an oracle, and he declared that "diseases are influenced by the motion of the Moon and planets."

Amongst the celebrated men of Rome, reference may be made to Virgil, Cicero, and Horace; also the intimate friend of Cicero, Nigidius Figulus—"Romanæ, civitatis doctissimum."

Suetonius states that he foretold, at the birth of Octavius, that he should be lord of the world, having taken the hour of his birth.

The *practical* Roman astrologers appear to have been known by various names. Thus:—"Those who foretold future events by observing the stars were called *Astrologi* (Cic. Divin., i. 38, 39); *Mathematici* (Suet. Aug., 94; Tacitus Hist., i., 22; Juvenal, vi. 561, xiv. 248); *Genethliaci* (Gell xiv. 1), from *genesis* vel *genitura*, the nativity or *natal* hour of any one; or the star which happened to be then rising (sidus natalitium, Cic. Div., ii. 43), Juvenal xiv. 248; Suet. Tit., 9; and which was supposed to determine his future fortune: called also *Horoscopus;* ab Hora inspicienda. Thus *Geminos horoscope varo* (for vario)

producis genio"—'O natal hour!' although one and the same, thou producest twins of different dispositions." (Pers. vi. 18). Those astrologers were also called *Chaldæi*, or *Babylonii*; because they came originally from Chaldæa, or Babylonia (Strab. xvi. 739), or Mesopotamia, the country between the conflux of the Euphrates and Tigris (Plin. vi. 28). See Adams's Roman Antiquities, *Astrologi*, &c.

About the year of our Lord, 815, the works of Ptolemy were ordered to be translated into *Arabic* by the sixth caliph, Mamoon-orrasheed, a man "profoundly versed in literature and science;" and among the Arabian astrologers were Messahala, Albategnius, and Haly. In the present age, the science is much practised in Arabia.

With respect to Europe, in the thirteenth century Ptolemy's works were first translated from the Arabic into Latin by order of the Emperor Frederic II. Alphonso, King of Castile, caused a Spanish version to be made; and in 1538 the Greek text of Ptolemy's works was published at Basle. Amongst scientific men, since the decline of the Roman Empire, who have been devoted to the doctrines of astral influences, may be named the learned Jerome Cardan, of Milan—a philosopher, of whose history some particulars will be given in this book; and Placidus de Titus, an Italian monk, who published several mathematical works, especially his Celestial Philosophy and Primum Mobile, a new edition of which, edited by Mr. Cooper, has recently been published. In this work are contained the nativities of *thirty* men, eminent in Europe, to demonstrate the truth of Ptolemy's philosophy.

In the course of the following pages the subject of *modern* astrology will be considered, and a few words will be added touching the ordinary objections to the science alleged by its opponents.

In concluding this brief sketch of the position of astral science in the olden time, the following opinion respecting the "wise men," from the pen of Bishop Porteus, a learned divine, may find an appropriate place:—

"The name of these persons whom our translation calls *wise men* is in the original μαγοι, in the Latin language *magi*, from whence is derived our English word magicians. The Magi were a set of ancient philosophers living in the eastern part of the world, collected together in colleges, addicted to the study of *astronomy and other parts of natural philosophy*, and highly esteemed throughout the east, having juster sentiments of GOD and his worship than any of the ancient heathens; for they abhorred the adoration of images made in the form of men and animals; and though they did represent the Deity under the symbol of fire (the purest and most active of all material substances), yet they worshipped *one only God:* and so blameless did their studies and their religion appear to be, that the prophet Daniel —scrupulous as he was, to the hazard of his life, with respect to the Jewish religion—did not refuse to accept the office which Nebuchadnezzar gave him of being master of the magi and chief governor over all the wise men of Babylon (*vide* Daniel v. 11). They were, therefore, evidently the fittest of all the ancient heathens to have the first knowledge of the son of GOD, and of salvation, by him imparted to them."*—*Lectures,* vol. 1, p. 36.

* The author recently had the pleasure of hearing a similar sentiment from the lips of a clergyman of the Church of England, while addressing the members of a large public school. It seems however, generally, to be inconvenient to admit that these magi were *astrologers.*

CHAPTER III.

Modern Astrology.

The brief sketch of Astral Science contained in the last chapter will have carried the reader back to a remote period.

According to Josephus, the Jewish historian, who wrote nearly two thousand years since, even the antediluvians were acquainted with this science; Seth having received instructions in its principles from his father, Adam.

Josephus further states that Seth, foreseeing the flood, engraved the rudiments of the science upon two permanent pillars of stone, in order to preserve it for posterity; that the science was taught by Enos and Noah, who preserved it to the days of Abraham, by whom it was taught to the Chaldæans and Egyptians, whence its principles have descended to us, as mentioned in the preceding pages.

It is here intended to take a glance at the state of the science during the last two hundred years, namely, from the time of Lilly until now.

During the early part of this period may be noticed the names of Drs. Mead and Blagrave, Sir Elias Ashmole (the founder of the Ashmolean Museum), Flamsteed, Ramsay, Drs. Goad and Partridge, all of whom, as well as Lilly, were noted for astral learning. Dr. John Butler, Rector of Litchborough, may likewise be cited as an instance of "a strong mind being unable to shake off a delusion from which a Bacon and a Kepler had not been free—which a Napier professed and practised, and which was supposed to be countenanced even in the pages of inspiration."—*Twin Giants*, vol. i., p. 95.

Mr. Partridge, whose almanac is still published annually, wrote chiefly on genethliacal science. His works—*opus reformatum*, and *defectio geniturarum*—will be noticed when we come to give an account of astral books. Dr. Mead, Dr. Goad, and Blagrave, wrote also upon medical astrology.

Flamsteed, the first Astronomer-Royal, did not consider it to be detrimental to his dignity "to erect a figure with circles and squares in it," in order to ascertain a propitious time for laying the foundation-stone of Greenwich Observatory. This figure, squares and circles included, the reader may see upon referring to Hone's "Every-day Book." Posterity has profited by Flamsteed's sagacity.

William Lilly seems to deserve particular notice, not only for his ingenuity and skill in the science, but also because, since the time of Hudibras, it has been customary

William Lilly.

to select this writer as an especial butt for the arrows discharged from the bow of Urania's opponents. A few words, then, respecting the history of this remarkable man will not be impertinent.

William Lilly was born at Diseworth, in Derbyshire, on the first day of May, 1602. In the year 1620 he came to London, and lived as servant in a gentleman's family for some years, his father being in prison for debt.

In the year 1627 he was made free of the Salters' Company; and in the month of September, that year, he acquired some property by a marriage with the widow of his master. This lady died in the year 1633.

In 1632, Lilly began to study astrology. About the year 1639, he wrote a treatise on the eclipse of the sun, May 22nd, 1639; and about that period he appears to have studied *mundane* astrology.

Early in the year 1644, he published "Merlinus Anglicus Junior," the "White King's Prophecy," and a few other astral works.

In 1647, Lilly published his excellent treatise on "Horary Astrology"; a new edition of which, with notes, edited by the author of the "Grammar of Astrology," was published in the year 1834.

In the year 1651, Lilly brought forward his "Monarchy or no Monarchy," a work containing several hieroglyphics of a remarkable character, which will be mentioned in a subsequent chapter. And in the awful year of the Great Plague, 1665, he finally settled at Hersham, in Surrey, where he practised as a physician for some years with much success.

He died on the 9th of June, 1681, and lies buried in the church of the adjacent village of Walton. A marble stone, placed over his mortal remains by his friend Sir Elias Ashmole, marks his place of sepulture.

The abode and earthly resting-place of an English worthy—who dared, regardless of ridicule and scorn, "to benefit posterity and his country" by putting forth what he believed to be truth, when persecution was not confined simply to treadmill exercise and prison diet—were chosen

happily in a county, the soil of which for ages past has been consecrated to Liberty!

Yes! Within view of the stately Tower of St. George and the green meadows of Runnymede—in the vicinity of St. Ann's Hill and the plain of Chobham—the intellectual rambler, partial to retrospection, while journeying to Cockney-land from the ruins of Waverley or Newark (saintly memorials of a wife-killing monarch!) may wisely pause for a few minutes at the grave of this "accomplished impostor and knavish fortune-teller." *Requiescat in pace.*

Ruins of Newark Abbey.

In Dr. Johnson's "Lives of the Poets," the following observation occurs with respect to Dryden:—"One of his opinions will do him no honour in the present age, though in his own time—at least in the beginning of it, about the middle of the seventeenth century—he was far from having it confined to himself. He put great confidence in the prognostications of judicial astrology. In the appendix to the "Life of Congreve" is a narrative of some of his predictions, wonderfully fulfilled. That he had the configurations of the horoscope in his mind, and considered them as influencing the affairs of men, he does not forbear to hint.

'The utmost malice of the stars is past;
Now frequent *trines* the happier lights among;
And high-raised Jove, from his dark prison freed,
Those weights took off that on his planet hung,
Will gloriously the new-laid works succeed.'

"He has elsewhere shown his attention to the planetary powers; and, in the preface to his fables, has endeavoured obliquely to justify his *superstition* by attributing the same to some of the ancients."—*Life of Dryden.*

Again, in the memoir of Butler, the Doctor informs us "that astrology, against which so much of the satire of Hudibras is directed, was not more the folly of Puritans than of others. It had in that time a very extensive dominion. Its predictions raised hopes and fears in minds which ought to have rejected it with contempt. In hazardous undertakings, care was taken to begin under the influence of a propitious planet; and, when the king was prisoner in Carisbrook Castle, an astrologer was consulted what hour would be found most favourable to an escape. What effect this poem had upon the public, whether it shamed imposture or reclaimed credulity, is not easily determined. *Cheats can seldom stand long against laughter.* It is certain that the credit of planetary intelligence wore fast away; though some men of knowledge, and Dryden among them, continued to believe that conjunctions and oppositions had a great part in the distribution of good or evil, and in the government of sublunary things." — *Life of Butler.*

It is related of Dryden, that he was not only partial to the principles of astral science, but that he was accustomed to calculate the nativities of his children. He foretold danger of an accident to one of his sons (Charles) in his thirty-third year, which proved correct. This individual was drowned near Windsor, while swimming across the Thames, having survived two severe accidents, happening respectively in his eighth and twenty-third years, both of which disasters his father had also predicted from his son's figure of birth.

The incredulity on the part of Dr. Johnson, as to planetary influence, may be remarked, *en passant,* as rather curious, inasmuch as he was disposed to believe in another *superstition*—spiritual manifestations; and once at least, during his life, he believed himself to be in communication with the spirit-world.

With respect to Urania, his biographer relates that one of the proscribed fraternity—on the evening of the 12th of June, 1784—drank tea with Johnson and himself at Dr. Adams's residence in Oxford: viz., one Mr. John Henderson, "a very learned and pious man," student of Pembroke College, "celebrated for his wonderful acquirements in alchemy, judicial astrology, and other abstruse and curious learning; a man of very extraordinary abilities, but of strange habits and manners, supposed to be well read in books which no one else reads." Bozzy, after his own Robin Goodfellow fashion, contrived to have a pleasant chat with this Uranian gentleman, in the garden of Merton College; after which they went to supper.

The vision of Thomas Lord Lyttelton, the prediction of the time of his death, and its exact fulfilment, were mentioned.

Johnson observed: "It is the most extraordinary thing that has happened in my day. I heard it with my own ears from his uncle, Lord Westcote. I am so glad to have every evidence of the spiritual world, that I am willing to believe it." Dr. Adams: "You have evidence enough; good evidence, which needs not such support." Johnson: "*I like to have more.*"—BOSWELL'S *Life of Johnson*, Croker's edition, vol. viii.

Towards the end of the seventeenth century, Salmon, author of "The Soul of Astrology;" Dr. John Gadbury, who published the Nativities of King Charles the First, of Sir Matthew Hale, and others; as well as Mr. Partridge and Coley, wrote upon astral science.

In the year 1701, the first *English* translation of Ptolemy's Tetrabiblos appeared, under the name of "The Quadripartite." Mr. Ashmand, in the preface to his edition of this work, states that the second edition of the same translation was published by Browne and Sibley, in 1786, "not in any one instance purified from the blunders and obscurities which disgraced its predecessor," namely, that produced by Whalley and his assistants in 1701.

Shortly after this time, we learn something of a notable *savan*, Francis Moore, *physician*.

Mr. Hone, in his "Year Book" (p. 118, 1367), gives some information respecting this writer and his almanac, taken from the last page of the almanac for 1788, where is inserted "A Rebuke to Thomas Wright, of Eaton, near Melton Mowbray, in Leicestershire, who had the audacity to assert that he had been the only compiler of Moore's Almanac for nearly the fourth of a century, from papers and instructions communicated to him by Mr. Moore; but," proceeds the *Rebuke*, "this pretended astronomer never did calculate the eclipses, &c., for that work, nor is he capable of doing them; so that any almanac published under the name of such an impostor must be false and counterfeit. For Mr. Francis Moore, the original author of this almanac, died in London about the year 1724, after which it was wrote and continued by Mr. John Wing, and afterwards by his son Tycho, both of Pickworth, in the county of Rutland. Mr. Tycho Wing died in 1750, after which it was written and compiled by Mr. William Harvey, of Knipton, near Grantham, for Mr. Vincent Wing, who continued and wrote it for him till about the year 1762; after whose death, Thomas Wright was employed in compiling the same."

Mr. Hone adds, "On the 26th of January, 1820, died, aged 76, Mr. Henry Andrews, of Royston, at which place he carried on the business of a stationer and bookseller; and who, during the forty years preceding, manufactured Moore's Almanac for the Stationers' Company."

The writer in *Hone*, like the northern scribe whose scientific incredulity will be noticed in a subsequent chapter, shows himself quite ignorant of the real meaning of the signs, and their influence "in the mystical column of almanac compilers."

The science was in an enfeebled state during the whole of the last century. Probably it was much practised in private; but the professors were scarce, and, with the exception of Partridge and a few others, they were not remarkable for ability.

Mr. Partridge seems to have been the most orthodox authority amongst his contemporaries upon genethliacal

science. Many errors seem to have been made by some of these writers, through mixing up the system of divination, termed Horary astrology, with the science of nativities.

Amongst astral writers during the latter part of this period may be mentioned Dr. Sibly, whose "Solar Tincture" is still in existence.

A curious anecdote connected with Urania has been related respecting the Earl of Sandwich, when he was First Lord of the Admiralty.

A squadron of men-of-war had been some time missing, and much alarm was felt for their safety. Many questions were put in Parliament respecting the matter, and the Earl himself was questioned upon the subject without being enabled, even with the assistance of his cocked hat, to give any satisfactory information as to the fate of the squadron. At length an *astrologer* erected a figure of the heavens, and told his Lordship that, provided he would bring in a bill to abolish the punishment of transportation which then attached to the practice of astral science, he would give information respecting the missing ships. The Earl agreed to the proposition, and the artist reported that they were safe, and that the despatches would be received at a particular time.

The papers arrived as predicted, and, in consequence, the punishment for practising astrology was reduced to six months' imprisonment.

Since the commencement of the present century the prospects of the science have improved greatly.

Reference has already been made to the Primum Mobile, edited by Mr. J. Cooper, in 1816, and to Mr. Ashmand's edition of Ptolemy, published in 1822. These works, in conjunction with Mr. Wilson's "Dictionary of Astrology," were shortly followed by the publications of the well-known English author, Raphael, whose knowledge of horary and mundane astrology was extensive, as will be shown in extracts which it is proposed to make from his "Manual," a little volume published in the year 1828, which greatly increased the popularity of the science.

Shortly afterwards, the genius of ZADKIEL tended gradually to place the science upon a sure and permanent basis. The "Grammar of Astrology," published by this author in the year 1834, contained within a small compass the essence of Ptolemy's Tetrabiblos, with respect to the science of nativities, besides much original information; and, in the same work, the astronomical calculations adopted by astrologers in practice are plainly set forth, so that any tyro, at a trifling expense, can see at a glance the mode of predicting events from the figure of the heavens erected at the time of birth.

More recently, this gentleman has published other valuable works, tending to elucidate the true principles of astral science, all of which have had a deservedly large circulation.

In the introduction (1829) to Scott's romance of "Guy Mannering," Sir Walter remarks that, "while the astrological doctrines have fallen into general contempt, and been supplanted by superstitions of a more gross and far less beautiful character, they have even in modern days retained some votaries."

At the time this tale was written—namely, about the year 1815—it would seem that "astrology, though its influence was once received and admitted by Bacon himself, did not retain influence over the general mind sufficient even to constitute the mainspring of a romance." This fact, admitted by Sir Walter Scott, assuredly is sufficient to remind one that it is desirable not to "rush in" where beings of a superior order hesitate to tread; and that this question of celestial influences is one which requires delicate handling. In truth, it cannot be denied that the science is still regarded by many persons as altogether a delusion, and by others as a dangerous fact.

In the year 1834, the "Penny Cyclopædia," in a fairly-written article on astrology, informed its numerous readers that it had "*long* been unusual to produce any arguments against this pretended science;" but there seems to be considerable doubt as to the precise time when this philosophical mode of settling an important scientific question

first prevailed. It appears by the same authority that "the establishment of the Copernican system was the death of astrology. Since the decease of Morin, which took place in 1656, the science has gradually sunk." It may be presumed, therefore, that for about 200 years, Urania's sciential Magdalenism has continued.

Until recently, it was rare to find the public press put forth any sentiment favourable to this science; but the spiritual rap-pists now-a-days take upon themselves a portion of the odium which formerly attached to the adherents of Urania.

The "vagabonds" by Act of Parliament are becoming more popular with the gentlemen of the fourth estate.

It is true that Justice L.—whose father, by the way, assisted in passing the Act aforesaid—may have sufficient influence in his county town, partly perhaps by the aid of Mrs. T. L.'s shopping weakness, to prevent the appearance of astro-advertisements, &c., in the hebdomadal "Mercury," for fifty years past devoted to the preservation of the British Lion; although a similar delicacy of feeling does not prevail with respect to *all* intelligence of a scientific nature inserted in that respectable journal.

But here, in the great metropolis, we have more intellectual freedom; and this volume may produce *sterling* evidence of the fact.

A few months since, an influential authority conveyed to his readers the intelligence that judicial astrologers were still amongst us, and that they were never more numerous than at that time. ("Morning Post," Dec. 3rd, 1853.)

Surely, then, this is an appropriate time for saying a few words touching the merits of the individual herself who is responsible for the increase of the guild; and it is not unreasonable to hope that even the Mercurii in the neighbourhood of Wellington-street North will approve of this step, although it may be necessary to displace from "our table" the uncut pages of Zadkiel or of Robert Owen, to make room for a critical survey of Urania in that learned locality.

"Philosophers, so called, and wits in their own conceit, have combined to denounce and ridicule the phenomenon of *Clairvoyance*, and in particular the occasional development of the faculty of *divination*, without even condescending to a strict and serious investigation of the actual manifestation of the facts. This conduct is rather unreasonable, and far from being ingenuous.

"But, by way of illustration, let us look to an analogous faculty, the faculty of *memory*. No one will attempt to deny that mankind possess the power of recalling past impressions, of recollecting past events; but if it be possible for the mind to recall what is past, *why should it be impossible for it to anticipate the future?* Why should the existence of the one faculty be acknowledged while that of the other is discredited? That which is past has no longer any immediately perceptible existence; but the mind, it is admitted, can retrace and recall those past impressions which no longer exist. Why, then, should it not, in certain circumstances, become capable of *foreseeing the future*, which does not yet exist? It is very easy to assert that man possesses a faculty which enables him to recall the past, but no power of foreseeing the future. But this last is just the *de quo quæretur;* and to assume the negative is a mere begging of the question. The manifestation of the faculty—in the last case, indeed, as in the former—must be proved by actual experience of the fact. But this is all that reasonably can be required.

"The actual occurrence of the phenomenon precludes all reasoning in regard to its possibility. The memory itself is stronger or weaker in different individuals. The faculty of foresight, presentiment, or prophecy, is comparatively of rare occurrence. *But philosophy can assign no satisfactory reason* why the latter may not be occasionally manifested in peculiar circumstances; and therefore we are compelled to rest satisfied with the fact that 'coming events' do sometimes 'cast their shadows before;' nor are we bound to account for the occasional manifestation of this particular faculty, any more than in the case of the exercise of memory."—*Hist. of Animal Magnetism*, by J. C. Colquhoun, vol. i. p. 192-3.

Ruins of Waverley Abbey.

CHAPTER IV.

The Origin of Astrology.

"Serve, then, the First Great Cause, wherever nature springs,
Th' Almighty Fire, th' eternal King of kings,
Who gave us being, and who gives us food—
Lord of all life, and Giver of all good."

—Menander.

The reader will have gleaned sufficient knowledge from the preceding pages respecting the antecedents of Urania, without dipping too nicely into the delicate question of feminine age, for the reception in this chapter of some information respecting the science in its various branches.

Mr. Ashmand has well remarked that, "of all sciences, true or false, which have at any time engaged the attention of the world, there is not one of which the real or assumed principles are less generally known in the present age than those of astrology.

"The whole doctrine of this science is commonly understood to have been completely overturned; and of late, people seem to have satisfied themselves with merely knowing the import of its name. Among a thousand persons who now treat the mention of astrology with supercilious ridicule, there is scarcely *one* who knows distinctly what it is he laughs at, or on what plea his ancestors should stand excused for having in their day contemplated with respect the unfortunate object of modern derision."—*Preface to the Tetrabiblos*, p. 9.

Such was the fact thirty years since, and in the present days of literary illumination Mr. Ashmand's remark is still applicable, to a great extent.

Indeed, it is difficult to find even a satisfactory definition of the name *astrology*. According to the "Penny Cyclo-

pædia," "if this word were used in a sense analogous with that of geology, or theology, it would mean simply the science of the stars; while astronomy might mean the science of their order and arrangement. But the term, at least when coupled with the epithet *judicial*, has always signified the discovery of future events by means of the position of the heavenly bodies. The two words astrology (*αστρολογια*) and astronomy (*αστρονομια*) seem to have been used in the same sense by the Greeks, at least till about the Christian æra. Cicero (Offic. i. 6) uses the word *astrologia* to express astronomical knowledge."

Let us endeavour to define more clearly what is intended by *astrology* and its doctrines. We shall then be enabled to see what those doctrines may effect for the benefit of society, in its physical, moral, and intellectual condition.

The word astrology is derived from *αστηρ* (a star) and λογος (reason or logic), thus implying the logic of the stars, or that which we reason from them.

If the origin of the Greek term ASTER, a star, be traced, it will be found to be formed of the two Hebrew words—ASH, "fire" (the stars being called originally the fires of heaven); and TER, "to go round," because the stars were seen to go round the earth. Among the Hebrews, the word for an astrologer was ASH-PHE, literally "the mouthpiece of the star," because he interpreted what the star imported.

Astrology, then, is the logic of the stars—that which we reason from them. The doctrine of astrology may be defined as that which is shown or imported by the stars—Κατὰ λογον, agreeably to reason—which must be founded on observed *facts*. Without the latter, we cannot reason on any subject.

Certain facts being observed, touching the motions and situations of the stars, to be always accompanied or followed by certain events on earth, mankind, by exercise of *reason*, concluded that of the two things, one was the cause and the other the effect: the stars the former, the events the latter. Their invariable concurrence compelled the conclusion that they were both the *effect of a common*

cause. This conclusion embraced the idea that the stars were the type, or sign, of the concurring event; and that led to the further conclusion that the common cause of both, the stars of heaven and the events on earth that accompanied their motions, was no other than the great First Cause of all things. So that the first men who reasoned of the stars were the first *divines.* In all nations which have emerged from barbarism in the slightest degree, the divines or priests have ever been astrologers.

The term WISE MEN seems to have originated in the following manner.

These ancient priests were accustomed to go to a hill, or "high place," that they might conveniently observe the stars, in order to judge of their effects. In plain countries, *towers* were erected for this purpose. The Hebrew term אשף (ASH-PHE), an astrologer, came to be corrupted into צפ, or ETZ-PHE (whence is derived our English word *espy),* a watchman. In that language, frequently the initial letter was dropped, as in this case; hence the word was sounded zephe, or ZOPHE, or in the plural ZOPHIM, the watchmen; signifying the astrologers or WISE MEN originally; which appears to be clearly shown by the Greek corruption of the term into σοφοι (SOPHOI), the WISE MEN (being the same word with a Greek ending), who were accustomed "on high hills" (as *Numbers* xxiii. 14) to observe the course and the motions of the heavens.

The pure practice of celestial philosophy in course of time was corrupted into the *worship* of the heavens, or ZABAISM, and afterwards into idolatry, or the worship of *images,* made to resemble some of the qualities of the particular planets in honour of which they were set up. At first, men began to attribute the effects they saw the stars produce to the powers of the stars, as gods or demons of an inferior rank to the great Creator himself, whose majesty was soon lost sight of in some measure.

The idea of the character of the heavenly bodies as *mediators,* because *ministers* of the Deity, was the foundation of Zabaism, or the worship of the stars, and it prepared the way for the introduction of idolatry.

"It appears, by the testimony of all history, sacred and profane, that the oldest and first idolaters worshipped the creature instead of the Creator—the powers of nature instead of the God of Nature. Receiving life, food, health, and many other blessings by means of THE SUN, the light, and the air, they forgot God who made these elements, and deemed them to be the gods that governed the world (*Wisdom* xiii. 2), supposing them to be endued with understanding and wisdom, as well as power and might."—BISHOP HORNE, Note to *Deut.* chap. iv. verse 19, "Mant and D'Oyley's Bible."

"Bright mediators between GOD and man—
Saturn and absent Sol—
Great Jupiter—
Venus, and Mars, and Mercury—
O hear, interpreters divine!
And for your priest
Draw the dark veil that shades the days to come."
ATHERSTONE'S *Fall of Nineveh*, Book i.

Probably, the magnificent relics of antiquity, the Pyramids of Egypt, were erected for the purpose of making *astronomical* observations, the country being very level. But the pyramids are not peculiar to Egypt. They are found in all the earliest post-diluvian researches, and they have been continued amongst those nations secluded from a general intercourse with other people. The pagodas of China, the pyramidal temples of Hindostan, and the pyramids of the Mexican empire, respectively, present a striking analogy. The earliest settlement of the post-diluvian inhabitants was marked by the erection of a *high* place, which all commentators conceive to have been of the pyramidal form: "Let us build us a city and a tower whose top shall reach to heaven, and let us make for ourselves a name."

The Pyramids, renowned for their antiquity and magnitude, became consecrated to the worship of the gods and to the cultivation of their cherished studies, astronomy *and* astrology.

It is certain that these prevailed even in Mexico. Baron Humboldt informs us that "in the Mexican year, as well as in the Egyptian, the five complementary days, the Epagomena, were denoted by the name of Nemontami, or voids."

These sciences were undivided until the middle of the sixteenth century, when an unholy divorce was effected, as mentioned in the preceding chapter.

Mr. Bellamy, in his "Sketch of all Religions" (pages 32-3), while mentioning the religion of the Philistines, makes some observations which tend greatly to strengthen the belief that the science of *astronomy* was well known to the antediluvians; and he further thinks that the ancients were probably conversant with the use of the TELESCOPE.

"Ashtaroth," he observes, "was another idol of the Philistines, said also to have been the abomination of the Zidonians. *Ashtaroth* is a feminine noun plural compound word from Ashah, 'to make,' and thour, a 'tour, a circuit,'—like the Moon round the earth, and Venus round the sun. That the planets Venus and the Moon were understood by this word will be very easily determined. It is said, *Genesis* xiv. 5, *Ashtaroth karnaim: karnaim* means that which is *horned (Deut.* xxxiii. 17); and as none of the celestial bodies are *regularly seen horned* but the Moon and Venus—the Moon when she makes her first appearance after the conjunction with the Sun, and Venus when seen from the earth in a particular part of her orbit—it proves that these planets were worshipped by them, *and that they must also have had the use of the telescope,* as the planet *Venus cannot be discovered to have that horned figure with the naked eye.* The full meaning of these words will be comprehended thus—the horned *tour*-making goddesses. The Septuagint render the word *Ashtaroth* ('Αστάρτης), Astarte; and *karnaim* by δεδοξασται, *was glorified;* which may be read, the *glorified tour-making goddesses;* for *horns,* or rays, are significant of glory—*Hab.* iii. 4."

Mr. Bellamy adds, p. 37, "Succoth benoth is only a different name for *Ashtaroth karnaim,* or the *Moon* and *Venus;* for as *ashtaroth karnaim* means 'the horned circuit-making goddesses,' so succoth means 'to hide or to overshadow'; and *benoth,* daughters: alluding to those planets when they assume the crescent form, as then the other parts of their bodies are hidden or overshadowed. As *Ashtaroth karnaim* and *Succoth benoth* are feminine nouns in Hebrew, it shows us that the Moon and Venus being considered *feminine* in the European language is agreeable to the custom of those ancient people."

This speculation of Mr. Bellamy would probably never have existed had he understood astrology. The word *Ash-Taroth* is compound, and consists of *Ash*, literally a *fire*, but metonomically a *star*, because the stars were originally called the "fires of heaven;" and of *Taroth*, the Chaldee name for an *ox*, whence came the Greek Ταυρος and Latin *Taurus*, a bull: also the Lithuanian name for the Urus, or wild bull—Thur.

This was no other than Venus, whose *house* is the sign Taurus, and who must therefore have been termed "the Star of the Bull;" in the Chaldee tongue, *Ash-Taroth*. Venus was ever known as the queen of love, and is always portrayed with doves, because she rules over those creatures; and so we find the turtle-dove called, in Hebrew, תור, tur; whence the Latin turtur, and the English turtle.

The term *karnaim*, horned, had also a more recondite signification, and meant "glorified," as the LXX. properly rendered it; and this because the sign of the bull was not only the *house* of VENUS, but also the exaltation of the Moon; both of which, when found therein, are, in astrological language, "glorified." We may be sure that the ancients had not the use of the telescope; for such an instrument, once known, could never have been forgotten.

As to "Succoth Benoth," it means really "the tents of the young women," being an allusion to the custom of immodest females sitting in tents by the roadside (see the story of Judah and Tamar, *Gen.* xxxviii.); and thus, though "Succoth" did signify "a concealment," it had nothing to do with the "crescent form" of either Venus or the Moon.

The astrological fact is, that females born when Venus is with the Pleïades (the stars called anciently "the hen and chickens" in Egypt, but in Syria termed *Succoth-Benoth*) are generally warm in temperament, with a disposition to indulge in pursuits influenced by that planet.*

* Zū-l Karnaim, "two horned," is an epithet applied by the Arabs to Alexander the Great, to express his dignity or glory.

CHAPTER V.

Planetary Influence.

"*One* star differeth from *another* star in glory."

Sufficient has already been stated to show the extreme antiquity of the astrological doctrines. Before explaining the different *branches* of this science, it may be well to observe that there seems to have been from the earliest ages a peculiar class of persons who were presumed to be endowed with the gift of *prophecy*. The desire to take a peep into "the shadowy future" has ever been a fixed principle of the human mind, established there by its divine Creator.

The term Nebiah, "a prophet," is early applied in Scripture. We find that Abraham is thus denominated as a mark of respect: "Now, therefore, restore the man his wife, for he is a prophet" (*Gen.* xx. 7). Again (*Judges* iv. 4): "Deborah, a *prophetess*, the wife of Lapidoth; she judged Israel at that time." Her name, Deborah, signifying "a leader."

Cicero has declared that he knew "of no country either so polished and learned, or so rude, barbarous, and uncivilized, but what always allowed that some particular persons are gifted with an insight into futurity, and are endued with a talent of prediction."—*De Divinatione*, lib. i.

It remains to be added, that the science of astrology is divisible into four distinct branches, each of which will be separately explained.

These divisions are as follows:—

First, *Nativities;* or the art of foreseeing, from the figure of the heavens at the moment of birth, the future *fate* and

character of *individuals*. According to the situation of the signs of the zodiac, the sun, moon, and other heavenly bodies, will be the destiny of the native or child then born, unless by care and prudence any portion of that destiny, being foreseen, may be avoided; for the word *fate* does not here imply *inevitable* fate.

The *influence* produced by the planets on the native's affairs, if opposed by the human *will*, may by that means be entirely overcome, or greatly lessened.

SECOND, *Mundane Astrology;* or the art of foreseeing, by the positions of the heavenly bodies, at certain periods, the circumstances of *nations*, such as wars, pestilences, inundations, earthquakes, &c.

THIRD, *Horary Astrology;* or the art of foreseeing, by the positions of the heavens at any period, when an individual may be *really* anxious about the matter, *the result* of any business or circumstance whatever.

FOURTH, *Atmospherical Astrology;* or the art of foreseeing by the positions of the planets at the periods of the sun and moon being in mutual aspect, and some other circumstances, the quality of the *weather* at any required time or place.

Before entering upon an explanation of these several branches of astral science, it will be necessary to give some information respecting *planetary influence*.

Ptolemy (book i. chap. 2), upon this point observes—

"That a certain power derived from the ætherial nature is diffused over and pervades the whole atmosphere of the earth is clearly evident to all men. Fire and air, the first of the sublunary elements, are encompassed and altered by the motions of the æther. These elements in their turn encompass all inferior matter, and vary it as they themselves are varied, acting on earth and water, on plants and animals.

"The sun, always acting in connection with the *ambient*, contributes to the regulation of all earthly things; not only by the revolution of the seasons does he bring to perfection the embryo of animals, the buds of plants, the spring of waters, and the alteration of bodies, but by his daily progress, also, he operates other changes in light, heat, moisture, dryness, and cold, dependent upon his situation with regard to the zenith.

"The moon, being of all the heavenly bodies the nearest to the earth, also dispenses much influence, and things animate and inanimate sympathize and vary with her.

"By the changes of her illumination, rivers swell and are reduced; the

tides of the sea are ruled by her risings and settings; and plants and animals are expanded or collapsed, if not entirely, at least partially, as she waxes or wanes.

"The stars likewise—as well the fixed stars as the planets—produce many impressions on the ambient. They cause heats, winds, and storms, to the influence of which earthly things are conformably subjected.

"And further, the mutual configurations of all these heavenly bodies, by commingling the influence with which each is separately invested, produce a multiplicity of changes.

"The power of the sun, however, predominates, because it is more generally distributed; the others either co-operate with his power or diminish its effect; the moon more frequently and more plainly performs this at her conjunction, at her first and last quarter, and at her opposition. The stars act also to a similar purpose, but at longer intervals, and more obscurely than the moon; and their operation principally depends upon the mode of their visibility, their occultation, and their declination."—Pp. 3 and 4.

Thus Ptolemy commences his discourse respecting planetary influence upon this earth and its inhabitants.

"The same hypothesis of an universal æther pervading all space was entertained in modern times by Newton, Mesmer, and other philosophers, with a view, no doubt, to assist them in the explanation of physical and cosmological theories; and a similar principle has been adopted by several of the most eminent magnetists, in order to enable them to account for the phenomena of their science. Modern investigation, indeed, does not absolutely reject this idea. Philosophical research seems rapidly tending towards an identification, under various modifications, of the common origin and principle of light, heat, motion, electricity, magnetism, &c.; and the ultimate general recognition of this identity may prove of eminent utility in facilitating our explanations *of many of the more obscure phenomena of nature.*"—COLQUHOUN'S *Hist. of Magic*, vol. i., p. 96, 97.

"Many ancient philosophers," observes this author, "entertained the hypothesis of an universal æther, or *anima mundi*, as noticed in particular by Cicero and Apuleius: *Ærem complectitur immensus æther, qui constat in altissimis ignibus (Cicero, de Natura Deor.* lib. ii., c. 36*). Cœlum ipsum stellasque collegens, omnisque siderea campago, æther vocatur; non ut quidam putant, quod ignitus sit et incensus, sed quod cursibus rapidis rotetur. (Apuleius, de Mundo.")*

"Upon this hypothesis, it is by no means wonderful that among the nations unenlightened by divine revelation this universal circumambient æther should have been regarded as an actual manifestation of the Deity—nay, as the Deity himself, the supreme mover and regulator of all created material being—the *anima mundi.*"

It will be observed that Ptolemy, in his description of phenomena, distinctly refers to the *ambient*—that is, the whole face of the heavens—as producing a certain effect upon our earth: the same not being confined to the single

sign rising at the particular time when such effect is produced.

Many persons, probably, are more or less astrologers, so far as respects the moon; the theory of *tides*, for instance, is purely astrological.

The sympathy which the old physicians believed to exist between this planet and the stages of various diseases has been recognised and openly maintained* by modern members of the faculty; by Dr. Mead, who wrote on the influence of the sun and moon on human bodies; and by Dr. Goad, physician to King Charles the Second, amongst others. Later still, Mesmer, the German physician, who became the founder of the system of animal magnetism, publicly defended astral doctrines before the University of Vienna.

Concerning astro-meteorology, in the year 1699 Dr. Goad wrote as follows:

"Now as concerning the planets' influence, and the specification thereof, be pleased to take notice that there is a table goes about, pretending to acquaint us with their significations—with some little modifications, indeed—according to the four seasons of spring, summer, &c.; but, as to the main, agreeing with itself and truth. I do not say it is exact, and beyond amendment; but, for the general, I say no man's art or experience, syllogism, or induction, hath yet or ever shall abolish it."

The rules mentioned by this old writer, in the table referred to by him, are still recognised to be based upon truth by those persons who have paid attention to the matter. The work of Dr. Goad, *Astro-Meteorologica*, printed in London, 1699, contains valuable tables of his experience of the weather during thirty years' observations made at London.

Astral influence upon the earth is referred to frequently in the Scriptures.

In connection with the particular passage in *Judges* v. 20, "The stars in their courses fought against Sisera"—Arch-

* See "Blackwood's Magazine" for December, 1821.

bishop Tillotson observes, that "the meaning may be that by mighty and sudden rains—which the *common opinion ascribed to the special influence of the planets*—the river of Kishon, near which Sisera's army lay, was so raised and swollen as to drown the greatest part of that huge host."

Zadkiel, in his astrological almanac for the years 1838 and 1848 respectively, presents an admirable commentary upon this subject, of which an epitome is here presented. It is well known that in scripture the name of a thing is by a figure of speech frequently placed for the *effects* of that thing. The Hebrew word אור (*oar*) means *light, and also a flux or flowing forth;* in the original it is sometimes used in this latter sense, although our translation has given it in the former.

The term influence is synonymous with *flux*, being derived from *influo*, to flow in upon; hence, by the influences of the stars is meant only a flux or flowing forth of some *etherial* fluid from the stars on to the earth.

In the passage above quoted, it clearly means *the flux;* that is, the influences of the stars fought against Sisera.

Mr. Parkhurst renders the passage above cited, "The stars from their *elevations* fought against SISERA. How so?" he asks; and then he replies, "By having their *influence* on the atmosphere supernaturally increased, so as to occasion those heavy rains which swelled the river *Kishon*, so as to sweep away the army of Sisera, as mentioned in the text.

"But," continues Mr. P., "the modern philosopher will object that the *stars*, including the planets, have no natural influence or efficiency at all in causing rain. I answer, *this is certainly more than he knows.* One of the principal causes of rain is an alteration in the state of the atmosphere."

And then he quotes Boerhaave, who observes—in his work on chemistry, vol. i., p. 405—"*Perhaps, also, the different aspects of the planets* may contribute to this effect —*i. e.*, of uniting the primary particles of water, which before floated separately in the atmosphere—and so occasion rain, snow, and hail."

And he adds—from the Rev. W. Jones, "Physiological Disquisitions," p. 188—"The light of the moon and stars may be working such effects as we little understand or think of, although no heat is discoverable in their rays." This passage demonstrates the belief of Deborah, at least, in the influences of the stars when she sang her song of triumph as dictated by the Holy Spirit.

According to Tillotson, a belief in astral influence was *common* for some 1300 years B.C.

There are two remarkable cases in which *scriptural* meteorology agrees with the observations made by modern scientific observers.

"Fair weather cometh out of the *north*" (*Job* xxxvii. 22). This sentence is generally believed to have been written about A.M. 2000; and about 1066 years afterwards we find it stated by Solomon that "the *north* wind driveth away rain" (*Prov.* xxv. 23).

Here, then, is an agreement by *two* writers as to the fact in meteorology, that the *north* wind comes with fair weather. In the present age, and in the climate of England, extended experiments have shown that the north wind is *dry*, and that the "barometer rises by the north-west and *north* winds"—that the humidity of the atmosphere decreases relatively from the west wind passing by the *north* to the east."

The planet Jupiter, by the experience of the old astrologers, was found to produce *north* winds, and also "fair weather." According to Lilly's "Rules," published 200 years since, "Jupiter governeth the north wind," and "he produceth serenity, pleasant and healthful *north* winds"—fair weather, in fact, which Job observed in Arabia more than 3,000 years before Lilly wrote, and which Solomon discovered to be the case in Palestine some 1,000 years after the observation of a similar fact by Job.

But the Scriptures, when diligently searched, will be found to contain many striking proofs of the reality of astral influence upon the earth.

The simplicity of astro-meteorology is well demonstrated

by reference to the recently-discovered planet NEPTUNE—a body which has been ascertained to be about thirty times the distance from the Sun that the latter is from the earth. It has been calculated that a ray of light, striking on the planet Neptune, takes three hours and fifty-two minutes to be reflected back to the Earth.

But it is now proved that light and electricity are united; wherefore this distant body must affect the electricity of our atmosphere, and hence the temperature, &c., affecting the bodies of those beings who breathe that atmosphere.

"The light of the Sun being always accompanied with electricity, it follows that when it penetrates the atmosphere of a planet, and is reflected thence to this earth, it will either gain or lose *electricity*, and so bring more or less of that substance to us. But, as the various coloured rays are more or less refrangible, and enter the atmosphere, therefore, at different angles, we see that a *red* ray will be more *direct*, and hence produce more electricity than a *blue* ray: and we know, therefore, that the *red* rays of the planet Mars must excite electricity in our atmosphere more powerfully than do the *blue* rays of Saturn.

"This is consistent with facts observed, which *prove* that when the Earth passes in a right line with the Sun and Mars, the air is more electrified and drier than when the earth is similarly situated with Saturn."—ZADKIEL: *Magazine of Science*, Jan., 1849, p. 29.

As to *the Moon*, the following extract from Martin's "History of the British Colonies" is appropriate:—

"In considering the climate of tropical countries, the influence of the Moon seems to be entirely overlooked; and surely, if the tides of the vast ocean are raised from their fathomless bed by lunar power, it is not much to assert that the tides of the atmosphere are liable to a similar influence: this much is certain, that in the low land of tropical countries, no attentive observer of nature will fail to witness the power exercised by the Moon over the seasons, and also over animal and vegetable nature. As regards the latter, it may be stated that there are certainly thirteen springs and thirteen autumns, in Demerara, in the year; for so many times does the sap of trees ascend to the branches and descend to the roots. For example, *Wallaba*, a resinous tree, common in the Demerara woods, somewhat resembling mahogany, if cut down in the dark, a few days before the *new moon*, is one of the most durable woods in the world for house-building, posts, &c.; in that state, attempt to split it, and, with the utmost difficulty, it would be riven in the most jagged and unequal manner that can be imagined. Cut down another *Wallaba* (that grew within a few yards of the former) at *full moon*, and the tree can be easily split into the finest smooth shingles of any desired thickness, or into staves for making casks; but in this state applied to house-building purposes, it speedily decays. Again, bamboos, as thick as a man's

arm, are sometimes used for paling, &c.; if cut at the dark moon, they will invariably endure for ten or twelve years; if at full moon, they will be rotten in two or three years: thus it is with most, if not all, of the forest trees. Of the effects of the Moon *on animal life*, very many instances could be cited. I have seen, in Africa, newly-littered young perish in a few hours, at the mother's side, if exposed to the rays of the full moon: fish become rapidly putrid; and meat, if left exposed, incurable or unpreservable by salt: the mariner, heedlessly sleeping on the deck, becoming afflicted with myctologia, or night blindness; at times the face hideously swollen, if exposed during sleep to the moon's rays; the maniac's paroxysms renewed with fearful vigour at the full and change; and the cold, damp chill of the ague supervening on the ascendancy of this apparently mild yet powerful luminary. *Let her influence over this earth be studied; it is more powerful than is generally known.*"

More than twenty years have passed since it was remarked, in a publication having extensive circulation ("Penny Magazine," p. 270), "that there are more rainy days in the *second* quarter of the Moon than any other, and fewer in the fourth." Also, "that the first half of the lunar month is more rainy than the second;" "that the barometer is lowest, on the average, at the second octant, and highest at the second quarter;" and that "there is most rain at the octant, and least at the second quarter." These conclusions are formed from the experience of modern meteorologists, and they agree with the observations made by the before-named Dr. Goad.

The talented French astronomer, M. Arago, a few years since, published some striking observations respecting lunar influence *on diseases*. He states—

"Hippocrates had so lively a faith in the influence of the stars on animated beings, and on their maladies, that he very expressly recommends not to trust to physicians who are ignorant of astronomy. The Moon, however, according to him, only acted a secondary part; the preponderating stars were the Pleiades, Arcturus, and Procyon.

"Galen showed himself, in this respect, a zealous disciple of Hippocrates, but it was the *Moon* to which he assigned the chief influence. Thus the famous critical days in diseases—that is to say, the seventh, the fourteenth, and the twenty-first—were connected with the duration of the principal phases of our satellite, and the lunar influence became the principal pivot of the system of *crises*.

"With regard to the theory of lunar influence on *diseases*, it still counts a good number of partisans. In truth, I know not if the circumstance ought to astonish us. Is it not something to have on our side the authority of the two great physicians of antiquity, and among the moderns that of Mead, Hoffman, and Sauvage? Authorities, I admit, are of little weight in matters

of science, in the face of positive facts; but it is necessary that these facts exist, that they have been subject to severe examinations, that they have been skilfully grouped, with the view to extract the truth they conceal. Now, has this procedure been adopted with regard to the lunar influence? Where do we find them refuted with such arguments as science would acknowledge? He who ventures to treat *a priori* a fact as absurd, wants prudence. He has not reflected on the numerous errors he would have committed with regard to modern discoveries. * * *I address these short reflections to those who may think that the subject of lunar influence is unworthy of any notice.*"

In a subsequent chapter, reference will be made to lunar influence in certain operations connected with agriculture. A curious instance of that influence over the *vegetable* world is here presented, taken from the pages of Raphael. The reader may test for himself the reality of the alleged phenomenon. Let him take any given quantity of *common peas*, and divide them into four parts, keeping each part separate. Then, on any spot of ground at all fit for vegetation, when the season approaches let him sow the contents of the *first* parcel on the *first* or *second day of the new moon;* the *second* parcel sow near the same spot on the *first* or *second* day of the *second quarter;* the *third* let him sow on the *second* or *third day* before the *full moon;* and lastly, let him sow the *fourth* parcel on the *second* or *third* day before the moon is out. The *first* parcel, sown under the *new moon*, will grow very fast, and blossom most beautifully, but will not bear fruit; the *second* will blossom, and bear very little; the *third* parcel will not only blossom beautifully, but bear fruit in abundance; and the *fourth* and last parcel will scarcely rise from the ground. The writer adds, "All fruit-trees set at the *new moon* blossom, but never bear fruit, whilst all others set three days before the full bear abundantly; and in *pruning trees* the same effects occur, for trees pruned at the *new moon* will shoot forth branches, but are unbearable; and if pruned at the full, they will be prolific."

The principle of a HORARY QUESTION is based upon the *sympathy* which pervades all nature: the same kind of sympathy which causes the magnet and iron to approach each other—a detached portion of earth to return towards the common centre—and the water to approach the lumi-

naries. All instinct is sympathy, and the same common affinity between various parts of matter which induces rats to forsake a falling house—ants to quit their nests, carrying their young ones with them, before an inundation—and dogs to foretell disasters—will enable a human being to propose a horary question at the instant of time when the heavens are favourably disposed to give a solution.

"There is nothing in it" (observes an astral author) "either celestial or diabolical, meritorious or criminal, good or evil. A person is equally justifiable in making an inquiry into one thing as another, and to propose a horary question is an act as indifferent in itself as to ask what it is o'clock. It contains nothing supernatural, for it is nature operating in its usual way."

Horary astrology is entirely symbolical; it is based upon *sympathy*. In genethliacal science, the principal point to be observed is the direct relation of cause and effect; whereby the astrologer deduces all the leading events incidental to an individual in his mundane condition.

Upon this matter, Ptolemy observes—

"Particular events which concern men *individually* may be traced to one origin, single as well as manifold. Their origin is single, in respect to the primary composition of the nascent man; but it is also manifold, in respect to other circumstances, subsequently indicated by dispositions in the *ambient*, correlative to the primary origin. In all particular events, the origin or birth of the subjected matter itself must, of course, be the primary origin; and in succession thereto, the various beginnings of other subsequent circumstances are to be assumed: hence, therefore, at the origin of the subjected matter, all the properties and peculiarities of its contemperament must be observed; *and then the subsequent events* which will happen at certain periods, sooner or later, are to be considered by means of the division of time, or the scale of the ensuing years."—*Tetrabiblos*, Book III., chap. i.

Since Ptolemy wrote the paragraph above quoted, it has been discovered (see "Grammar of Astrology," p. 17) that there is a remarkable peculiarity in the *angles* which form the astrological *aspects*. Each of these has been ascertained to form the exact angle, or supplemental angle, of a regular polygon, which may be inscribed in a circle.

The opponents of the science have asserted that this peculiarity does not exist in nature; on the contrary, that the zodiacal aspects are merely arbitrary measures. If, however, it can be proved by *experience*, (and the astrologer maintains that it can) that when the planet Jupiter arrives at exactly 120 degrees from the degree of the zodiac which ascended at an individual's birth, remarkable effects take place favourable to the individual, which do not take place when the same planet arrives at 125 degrees from the same point. This fact shows that in the angle formed by 120 degrees, known in astrology as the *trine* aspect, there must be some peculiarity.

It seems idle to attempt to *argue*, or to enter upon any subtle disquisition as to the *precise* mode by which celestial phenomena are effected. Much remains for future investigation. Let us bear in mind the observation made by Mr. Locke, that "two bodies at a distance will put one another into motion by the force of attraction, which is unexplicable by us, though made evident to us by experience, and so to be taken as a principle in natural philosophy." Upon a similar principle, we may justify our belief in planetary influence, if evidenced by *experience*, "although it be unexplicable by reason in our present state of knowledge."*

But it will be seen presently that this occult influence is not altogether devoid of explanation, even in the present age.

In astrology, general or particular, it is impossible to arrive at any satisfactory conclusion without the assistance of geometry, upon which the architecture of the universe itself is founded, the whole science being based, more or less, on scientific principles and laborious calculations.

One remarkable analogy is observable in the law by which bodies always form *crystals* at certain definite angles only, and which seems to be the result of electrical action,

* We know little more of the *modus operandi* by which ipecacuanha produces sickness than we do of that by which the new or full moon produces attacks of intermittent fever, of mania, or epilepsy. We have the same evidence of the agency of both these classes of causes.—ORTON.

and the way in which certain effects are produced by the heavenly bodies when at certain definite angles only, also, and which seem equally to depend on electrical action.

"For instance, when the Sun comes to an angle of 60° from the planet *Mars*, an increase in the temperature is invariably found, with electrical phenomena, lightning, &c., according to the season. And if such an aspect occur in the *nativity* of an individual, he seems to be *electrified*; for his blood becomes heated; he exhibits increased activity; he is excited, takes to martial exercises, and, if a military man, he exhibits much daring, and generally receives his reward in the shape of preferment: while, if the native be one of the gentler sex, she becomes less timid than heretofore, and is disposed to marry, &c.

"There seems to be some remarkable power in the particular *angle* in each case. Water will crystallize at the angle of 60°, but it never does so at 50° or 55°; and so, if the Sun pass at the distance of 50° or 55° from *Mars*, we see no change in the temperature, &c., which invariably occurs, however, when he reaches 60° from that planet."—ZADKIEL: *Magazine*, Feb., 1849, p. 50.

The astral philosopher reasons upon the *inductive* principle—that is to say, from observing a number of particular facts, he reasons to others of the same kind; from observing a certain thing to happen in certain circumstances, he expects the same thing to happen in the like circumstances.

For instance, he observes, as will be mentioned more fully in a subsequent chapter, that when the sign Taurus is rising, with the planet Saturn posited therein, a child born at that time will differ in form, in character, and in temperament from the child born when the sign Leo is rising, with the planet Jupiter posited therein. He finds, further, that 1800 years have passed since Ptolemy made a similar observation, based upon experience; not of *one* birth, but of many births. This leads to the belief that the nature of Taurus is different from that of Leo; and that the influence of Saturn differs from the influence of Jupiter.

A similar mode of reasoning is applicable to the other signs and planets. For when the sun is in the ascendant at the time of an individual's birth, the *native* ever differs in temperament and in appearance from another person born when the planet Venus is in the ascendant; and

here, also, a further difference is to be observed with respect to the *sign* on the eastern horizon. This difference, also, is to be observed not only in *one* case, but in various cases. It likewise has been recognised as a principle in celestial philosophy for centuries.

Let an infant be shown to the astral observer to have been born with the fiery planet Mars rising on the horizon in the sign Scorpio, the moon at the same time *setting*, and Saturn high in the heavens (culminating), while neither Jupiter, Venus, nor the sun forms any good aspect to Mars or the moon, and inductive reasoning will inform him that this infant's temperament is calculated in future life to bring disaster upon himself and upon those persons with whom he may be connected: although such temperament may be modified by education and temperance.

But moreover, according to Ptolemy, certain *cities*, as well as countries, were believed to be in familiarity with certain degrees of the zodiac. For instance, the sixth sign (Virgo), was recognised as influencing or ruling over the old city of Paris. Now, according to the same authority, the influence of the planet Mars is of an evil nature; and his position in this sign within a few degrees of the moon at the time of birth, especially if these bodies were rising near the horizon, would be deemed unpropitious for the residence in Paris of the individual born under such circumstances. Reference to the old writers would show that their experience would justify this opinion.

Upon a like principle the benefic planet Venus, in a similar position, would cause the same individual to prosper in that city, or in any city ruled by the sign Virgo.

There would be no *superstition* in this belief, nor absurd credulity, for it would arise through sober exercise of the reasoning powers; it would be a deduction based upon the recognised laws of causality.*

* It is a remarkable fact, with respect to this particular sign (Virgo), that amongst the twelve signs of the zodiac engraved on the outside of the ancient cathedral of *Nôtre Dame*, in Paris, *this* sign, the sixth, is ejected, and the figure of the statuary has been put in its place, while the *Virgin* is set above all the rest. Entering from the north, this may be seen. The reason of this apparent anomaly seems to be that formerly, in Gaul, a general

The writer in the "Penny Magazine" (No. 82) uses the following argument, which is peculiarly applicable to this particular matter. He observes: "When one phenomenon is observed constantly to happen at or near the same time as another, the most sceptical mind is convinced that there *must* be some connexion between the two. It does not follow that the second is caused by the first; but, if not, the necessary alternative is that both must depend upon, or in some way be derived from the same cause. However extraordinary or unaccountable it may be that two phenomena should always happen together, the mere fact of their so happening is an argument in proof of their connexion which it is impossible to overturn by any reasoning whatever. Nothing is more common than to hear the evidence of such connexion opposed by arguments which, after all, amount to this—that the speaker does not see any way of explaining *how* the connexion exists. A philosophical mind will not allow the word *extraordinary* to have any place in its vocabulary of words employed in reasoning, but will stand prepared to admit that *any two phenomena whatever, which constantly occur together, are in some way related to each other.*"

The remarks contained in this chapter, although necessarily brief, are sufficient to enlighten the reader upon what is the basis of astrological faith, stellar influences upon this earth, and its inhabitants, preparatory to a particular description of the science of Celestial philosophy in its different branches; the first of which it is now proposed to consider—namely, the science of nativities, or genethlialogy.

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belief existed in the powers and influences of the heavenly bodies. The old astrologer, who had presided at the founding of the city of *Paris*, and named the city PARA-ISIS meaning "in the power of ISIS," knew, of course, that *Isis* was the Phœnician אשׁ, ISH-ISH, or ASH-ISH, the "Star of Being or Existence"; that is, VENUS, who has *dignity* in the sign *Virgo*, which rules that city. The chief temple, therefore, was *sacred to Venus*. On the site of that edifice was erected a Christian church, and still it remains consecrated to "our Lady," who, as above-mentioned, is seen in a conspicuous position.

CHAPTER VI.

GENETHLIALOGY.

"What is called 'casting of nativities' is a superstition imported from the East. It is only practised in Europe by impostors. Zoroaster, the Hebrew Persian, we are informed, was the first to attempt to reduce astrology to a science."—*London Journal*, June 3rd, 1854.

"IT must be remembered that the causation by which all effects, whether general or particular, are produced and foreknown, *is essentially one and the same;* for the motions of the planets and of the sun and moon present the operative causation of events which happen to any individual, as well as of those which happen generally: and the fore-knowledge of both may be obtained by the same accurate observation of the distinct natures of the several creatures and substances subjected to the influences of the heavenly bodies, and by due attention to the changes produced in those natures by the configurations displayed in the ambient by the planetary motion."—PTOLEMY, Book 3rd, chap. i.

The Twelve Signs of the Zodiac are thus represented:—

NORTHERN.		SOUTHERN.	
♈. Aries.	♋. Cancer.	♎. Libra.	♑. Capricorn.
♉. Taurus.	♌. Leo.	♏. Scorpio.	♒. Aquarius.
♊. Gemini.	♍. Virgo.	♐. Sagittarius.	♓. Pisces.

The *Planets* are represented thus:—

♅. Herschel.	☉. Sol, the Sun.
♄. Saturn.	♀. Venus.
♃. Jupiter.	☿. Mercury.
♂. Mars.	☽. Luna, the Moon.

The *Aspects*—that is, the positions which these planets bear to each other—are thus represented:—

☌. *Conjunction*—When two planets are in the same place.
⚹. *Sextile*—When they are 60 degrees, or two signs apart.
□. *Square*—When they are 90 degrees, or three signs apart.
△. *Trine*—When they are 120 degrees, or four signs apart.
☍. *Opposition*—When they are 180 degrees, or six signs asunder.

The above are the old aspects. The following are *new* aspects, discovered by the great Kepler, who practised astrology, viz.:—The *Semi-Sextile,* or 30 degrees; the *Semi-Square,* or 45 degrees; *Sesquiquadrate,* or 135 degrees; the *Quintile,* or 72 degrees: and *Biquintile,* or 144 degrees. But these modern aspects are not so powerful as the old aspects.

There are three other characters which may be mentioned:— ☊, the Moon's north node; and ☋, her south node.

These are the points in the ecliptic where the Moon crosses from north into south latitude, or the reverse, which occurs twice each month.

There is also another character, termed the Part of Fortune, ⊕, which will be presently explained.

As *each* point of the Zodiac rises and sets once every twenty-four hours—occasioned, in fact, by the diurnal revolution of the earth upon its axis—when any given point be rising the opposite point must be setting, and, as the Zodiac consists of 360 degrees, each sign or portion, of course, consists of 30 degrees. Now, according to Ptolemy's system of philosophy, each of these signs, when rising at the birth of an individual, possesses a *certain influence* to produce a particular form of body and peculiar mental affections. The effect, however, is believed to be produced, not by the ascending star *alone,* but by "the ambient;" that is, the whole face of the heavens at the particular time.

ARIES produces a disposition angry as the *Ram:* a middle stature, thin face, dark eyebrows and complexion.

TAURUS—a disposition slow to wrath, but melancholy, and, when angry, violent as the *Bull;* a short, well-set person, full face and thick neck; broad-handed; dark, crisp hair.

GEMINI—a good understanding and powerful imagination; a tall, well-made body, with good carriage; short-handed; black hair; hazel eyes, with a quick look: if a female, likely to become the mother of *Twins.*

CANCER—Timid, like the *Crab;* a weak constitution;

small person; pale complexion, and small features, with round, full face.

Leo—A bold heart, like the *Lion*; courteous disposition, a firm step, and strong countenance; well-set shoulders, bushy hair, sometimes curling; large eyes, and quick-sighted; ruddy complexion.

Virgo—Middle stature, slender figure, neat, and well formed; dark hair and complexion; well favoured, not handsome; round face, and weak voice; ingenious mind, given to studious pursuits; whimsical, and modest as a *Virgin*.

Libra—Tall and well-formed person, rather slender; smooth hair, and inclined to be flaxen; round face, *and lovely*; fine complexion, in old age ruddy; eyes generally blue and beautiful; well-principled mind, and temper even as the *Balance*.

Scorpio—Thick, well-set person; robust; broad face; dusky complexion, and dark hair, bushy and plentiful; thick-necked; disposition thoughtful; active, and deceitful as the *Scorpion*.

Sagittarius—Well-formed person, rather tall; strong body, and long face; handsome; clear eyes, and ruddy complexion; chesnut-coloured hair, growing off the temples; inclined to baldness; daring and intrepid; fond of horses and of *hunting*.

Capricorn—Short person; long face and chin, small neck, black hair; weak in the knees; mind subtle, but *capricious* as *Capra the Goat*.

Aquarius—Stout, comely person, tall; strong appearance; a long and rather fleshy face, clear and delicate complexion; sanguine sometimes; hazel eyes; sandy or darkish hair [*a sign which gives more beauty than any except (♎) Libra*]; gentle and benevolent disposition; fond of the *Water*.

Pisces—A short person; pale and fleshy face; rather full; a rather heavy gait, holding down the head when walking; hair dark, and shoulders round; short-limbed; disposition disposed to indolence and to drink, like the *Fishes*.

But the descriptions above given rarely apply *exactly*. The disposition is chiefly dependant on the Moon and Mercury.

Besides, the mind is influenced by every planet which casts an aspect to the ascendent, and by any planet rising therein.

If the last three degrees of a sign be on the cusp of the ascendant, part of the next sign must be *in* the ascendant, and the native will partake of *both* influences. A person, for example, having the latter part of Virgo rising, and the whole of Libra in the ascendant, would be influenced chiefly by Libra. The countenance and head alone would belong to Virgo. This is *one* reason why it is impossible to form an accurate judgment respecting the character or person of the native, unless the precise time of birth be known; for, as each degree of the Zodiac rises in about *four* minutes, a difference of one-quarter of an hour would make a difference almost of four degrees; and in deciding upon the effects of the position of the heavenly bodies, this difference would manifestly be of considerable importance. It would be sufficient to neutralize the influence of Virgo in the case above cited, and to render the native wholly a Libra person.*

THE PLANETS.

HERSCHEL takes eighty-four years to go through the Twelve signs. Except the recently-discovered planet Neptune, he is the most distant planet from the Sun. He is frequently retrograde; that is, he appears to have a backward motion, in consequence of the motion and position of the Earth. His diameter is to that of the Earth as 4.332 to 1, and his influence is believed, astrologically, to be generally *evil*.

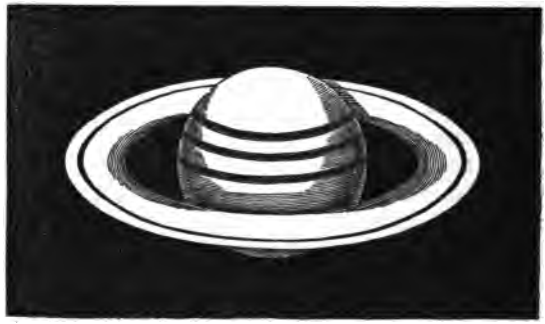
His position in the ascendant, at birth, causes eccen-

* The reader is referred to Lilly's Astrology, by Zadkiel, for a minute description of these several signs. The above is only a general description.

tricity and abrupt manners. The benefits which he produces are generally peculiar and unexpected.

He excites the mind to indulge in travelling, to study antiquity, and to be partial to novelty and change. He influences *public* matters.

Old SATURN comes next. He is nearly a thousand



Saturn.

times larger than the Earth, and he takes twenty-nine years and a-half to go through the Zodiac, his diameter being to that of the Earth as 9.987 to 1.

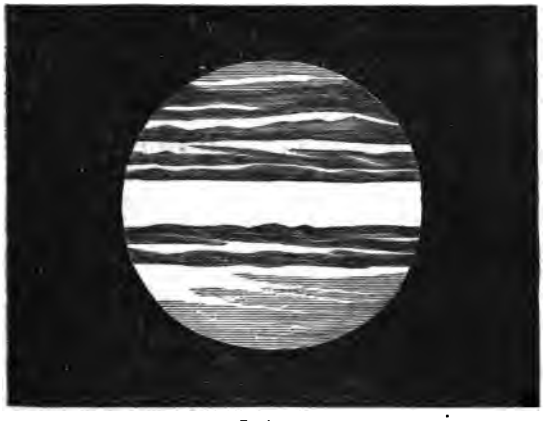
The influence of this planet is decidedly evil. He is called the Greater Infortune, and justly does he merit the title, being the cause, under Providence, of much misery.

He brings *lingering* sickness and blows; also falls. When in the higher part of the heavens at the birth of an individual, he causes loss of reputation, and general failure during life.

If he be in the opposite position, or in the ascendant, his effects are malefic also. But this evil may be mitigated if he be in good aspect to a benefic planet; for instance, 120 degrees from Jupiter.

Persons born subject to Saturn's influence are liable to chronic diseases, and to mental infirmities. They are reserved in disposition, faithful in their friendships, and equally bitter in their enmities.

The glorious JUPITER is next to Saturn in the solar system.



Jupiter.

He is nearly thirteen hundred times as large as the Earth, going round the Zodiac in rather less than twelve years. His diameter is to that of the Earth as 10.86 to 1.

The nature of Jupiter is especially benefic, and astrologers call him the Greater Fortune. When in the ascendant at birth, he confers strength of constitution. He gives a *jovial* temperament, sincere and generous feelings, free from deceit. Persons born under his influence are generally favoured by fortune. Queen Victoria, and Arthur Duke of Wellington, were both born when this planet was high in the heavens, near the meridian.

Next comes the fiery MARS. His influence is likewise evil, but his nature differs from Saturn. This planet is the cause of anger and of bloodshed. The "Mars man" is always ready for a quarrel. He feels no pity, and he delights in the "drum's discordant sound." He is devoted to war and danger.

In the case of military men, the position of Mars in the part of the heavens near the meridian leads to *promotion*,

&c. He was there when King George the Third was born —*a fact* which John Bull, whether an astrologer or not, is likely to remember, quarterly, for some years to come.

Venus is nearest to the earth. Her nature is totally different from Mars. She is between the Sun and the Earth, and she goes round the Sun in thirty-two weeks, being very nearly the same size as our globe.

Her diameter is to the Earth as 0.975 to 1. The nature of Venus is *benefic*, and she gives a mild, benevolent turn of mind.

If well aspected, and near the midheaven, the native is pretty sure to gain considerably by means of ladies. He is a favourite with them generally.

Mercury is the nearest known planet to the Sun. He travels swiftly, going round the Sun in twelve weeks and four days. His diameter is to the Earth's as 0.398 to 1.

Although Mercury is only 3,200 miles in diameter, his influence is very important. He chiefly rules the *mental* faculties, and upon his position with respect to other planets the mental disposition of the native will chiefly depend. He causes desire of change, a literary turn of mind, and partiality to moving about.

The Sun.—His influence generally seems to be similar to that of Mars. He causes, when in the ascendant, that quality by which, alas!

> "Pauline,
> Angels have fallen ere thy time—
> *Pride*, that sole alloy of thy most lovely mould."*

If in conjunction with a planet, he modifies the power of the latter greatly, and he assumes the nature of the planet himself partially. His influence as *Hyleg*, or giver of life, will be noticed presently.

The Moon.—She occupies twenty-seven days, seven hours, and forty-three minutes in going her circuit round the Earth, her distance being 237,000 miles from it, and

* *Lady of Lyons.*

she is nearly fifty times her own size smaller than the Earth. Her diameter is 2,160 miles.*

Her influence in a nativity is powerful. The animal propensities depend almost wholly upon the Moon, and she has much to do with the *stamina* of the native's constitution.

Her good aspect with Mercury has a tendency to bring literary success; if made with Jupiter, wealth will follow; if to the Sun, preferment; if to Venus, female friends; if to Mars, success as a soldier or a surgeon, &c.; if to Saturn, legacies, &c.

The nature of the recently-discovered planet Neptune remains dubious, but he appears to resemble the planet Venus in his influence. The newly-discovered celestial bodies, though numerous, can have but little influence, as they are not confined to the Zodiac; they are merely planetoids.

THE ASPECTS.

The next point for consideration is that of the Aspects. As stated in the preceding chapter, these consist of certain distances, at which, when two celestial bodies are found, they produce a peculiar effect.

The following table shows the various aspects, and their respective qualities:—

30 deg.	The semi-sextile	Benefic.
45 deg.	The semi-square	Malefic.
60 deg.	The sextile	Benefic.
72 deg.	The quintile	Benefic.
90 deg.	The square	Malefic.
120 deg.	The trine	Benefic.
135 deg.	The sesquiquadrate	Malefic.
144 deg.	The biquintile	Benefic.
180 deg.	The opposition	Malefic.

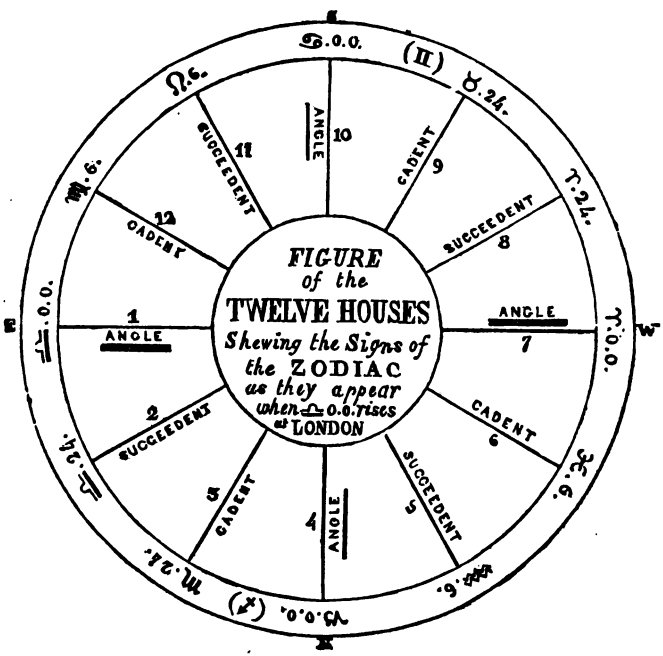
* It is clearly demonstrated in one of the publications by Zadkiel ("The Horoscope," p.p. 152-4), that the Moon revolves round the Sun in a curvilinear orbit. See the work above mentioned.

The conjunction occurs when two planets are in the same longitude. Its nature depends upon the qualities of the bodies in conjunction.

THE ZODIACAL PARALLEL.

The ancient writers often omitted the planets' latitude, consequently they did not calculate these parallels. The Zodiacal Parallel signifies two planets being in the same degree of declination, whether of the same name, north or south, or not. The effect of this position is the same as that of the *conjunction, but more powerful.*

FIG. 1.



The Figure of the Heavens.

The reader is now in a position to see how a map or plan of the heavens is drawn, technically termed *The Figure of the Heavens*, whereby the modern Sidrophel, not having the fear of the Vagrant Act before his eyes, is enabled to give judgment touching an individual's worldly pursuits and prospects, whether the native be prince or peasant.

The Figure of the Heavens is merely a map wherein are represented the heavens at any required time—whether it be at the birth of a child, the reading of a letter, the setting off on a journey, or the asking of a question, &c. It denotes the rising, setting, or culminating of the stars; also the positions of the Sun, Moon, and planets respectively, and also the position of any *comet* which may be visible when the figure is erected.

The figure has *four divisions*, namely, the diurnal and nocturnal hemispheres, and the south and north points.

The diurnal space is that contained between the eastern and western horizons above the Earth; the nocturnal space is the remainder of the heavens which is below the Earth.

The *south point* is that at which the Sun arrives every day at noon; and the other, the north point, is that directly opposite to the south meridian, where the Sun is at midnight, called the *north* meridian.

These four divisions—east, south, west, and north—are formed by nature. The east is where the Sun becomes visible; the south, where his ascension ceases, and where his descent commences; the west is where he sets and disappears; at the north point the Sun ceases to descend, and he again begins to *rise*.

The astrologer divides the heavens into *twelve* divisions, termed Houses.

The four points above named are the angles. Planets in these four divisions are most powerful; the *south* angle chiefly so, then the *east*, next the *west*, and lastly the *north* angle under the Earth.

Before proceeding to show the mode adopted for erecting a Figure of the Heavens, it is desirable to say a few

words respecting the TWELVE HOUSES, or MANSIONS, comprising *three* in each of the *four* quarters of the heavens.

They are the divisions of the heavens which form the sextile, square, or trine *aspects* with the meridian or ascendant, each of which comprises a certain number of degrees of the Zodiac. They are reckoned from the eastern horizon towards the left hand, according to the order of the signs.

A DESCRIPTION OF THE TWELVE HOUSES.

First. This house influences the person, health, and constitution of the native. The *mens sana in corpore sano* is denoted by benefic planets in this house. Malefic planets have a contrary effect.

Second. This house influences the property of the native. The accession of wealth is denoted by benefic planets; the reverse by evil planets posited in this house.

Third. This house influences the short journies; also the brethren and near relations of the native.

Fourth. The native's father is influenced by this house. It pertains to houses and lands, also to inheritance.

Fifth. This house influences the children of the native the good or evil to be derived thereby. Also, it is the house of pleasure, amusement, &c.

Sixth. This house denotes the nature of the native's sickness and bodily affections.

Seventh. This influences the fate of the native in marriage. It shows his happiness or misery in the connubial state, and in love matters.

Eighth. This is the house of DEATH. It denotes, partially, the nature of the native's death.

Ninth. This house concerns the distant voyages, and legal and scientific pursuits of the native.

Tenth. This house has considerable influence on the honour and credit of the native. It concerns his trade, profession, or employment.

Eleventh. This house shows the true character of the native's friends—their sincerity or falseness.

Twelfth. This is the house of private enemies; according to the nature of the planets posited therein will the native find persons who will secretly do him injury. The *principle* upon which the several houses are divided will be explained in a subsequent chapter; and a few words will be added relative to the probable origin of these houses, and to the mundane aspects.

The reader will now be enabled to comprehend the meaning of the *Figure of Birth*, and the mode adopted for the erection of the same; which operation is thus performed:

A circle is drawn to represent the heavens. Within this circle *another* circle is drawn, to represent the earth. A straight line is drawn through the outer circle, to represent the horizon (see fig. p. 58). E signifies the east, where the sun rises; and W the west, where he sets. Another line is drawn to represent the meridian, at right angles with the other line; S the south, where the sun is at noon; and N the north, where the sun is at midnight. The four points are the angles, or *cusps*, where the first, fourth, seventh, and tenth houses commence. They are, as before stated, *chiefly* powerful in a nativity. Each of the four quadrants is then divided into three spaces by oblique ascension, and the twelve houses are complete.

The signs of the zodiac are then inserted, and the several *planets*—according to their places at the time of birth—are respectively inserted in the figure, including the Sun and Moon, which bodies are deemed *planets* in all astrological matters; and it should be borne in mind that the exact places of all these celestial bodies are calculated according to their *apparent* or geocentric position.

This point will be more particularly referred to when the objections against astrology are considered. A very common idea is that the Copernican system of astronomy has overthrown Ptolemy's system entirely with respect to celestial science; and that the fact of the astrologers judging from the *apparent* position of the sun, &c., is of itself suicidal to their philosophy.

In giving judgment respecting the nativity of a child, the probable duration of LIFE should be duly considered before any other matter; as, if the heavens deny *life*, the other matters are, of course, of no consequence.

For this judgment, then, the *Hyleg*—that is, the body, which astrologers assume to be the giver of life—must be observed. To ascertain what body is hyleg, it is necessary to know in what part of the figure the *hylegiacal places* are placed. These are, in the first house, from five degrees above the cusp to twenty-five degrees below it; the seventh house, from five degrees below to twenty-five degrees above its cusp; the ninth house, from five degrees outside its cusp to half way between the midheaven and the ascendant.

The hyleg is the Sun, if he be found in a hylegiacal place; the moon, if she be so found, when the Sun is not. If neither of the luminaries be in hylegiacal places, the ascending degree becomes the *hyleg*.

If the hyleg be supported by the good aspects of benevolent planets, and free from the evil aspects of evil planets, it is an important sign of continuing life.

If the hyleg be *afflicted*—that is, ill-aspected, or in an unfavourable position—the child will probably die when young. The relative position of the Sun and Moon should be well considered.

The PERSON and CHARACTER are judged of by considering the planets in the ascendant, if there be any; and also the sign ascending, and the planets which cast an aspect to the *cusp* of the ascendant. A mixture of these should be made, and the effects judged accordingly.

With respect to the MIND, Mercury governs the intellect, and the Moon governs the sensual faculties. These two planets are *passive*; every other planet acts upon every other it may aspect.

In forming a judgment of the mind, then, the Moon and Mercury must be chiefly observed; also the sign ascending, and the planets, if any, in the ascendant, or in aspect thereto.

As to corporeal injuries and diseases, it is necessary to observe the ascendant and the planets afflicting the hyleg.

If the Sun and Moon be *afflicted*, in or near the ascendant, the native is liable to violent *injuries*; and, if the malefic planets be in or near the *seventh* house, much *disease* may be expected (see PTOLEMY, book iii. chap. 17).

If the Moon be *afflicted* by the sun, the native may expect injuries in the eyes, especially if she be near the Pleiades. If the Sun, being hyleg, be afflicted by Saturn, he being *angular*, the native is liable to consumptive disease. An evil aspect of this nature—namely, the square—occurred in the natal figure of the son of the Emperor Napoleon the First. It produced a consumptive disease, and early death. If the sun be setting at birth, and in the sign of the zodiac Leo—especially if near the *Asselli* in 6° of this sign—and if he be afflicted by *evil* planets, the native is liable to be injured by *fire*. Danger of death by fire is to be feared if the Moon at the same time be much afflicted by Mars, and if Mars be descending.

MENTAL DISEASES are judged chiefly by observing the position of Mercury, the Moon, and ascendant. If these planets be unconnected, and be afflicted by Mars and Saturn, these malefics being angular, and if no assistance be given by the benefics, the native will be subject to insanity and to epilepsy: Τηϛ, *ἱερα νοσου*; "literally, *the holy disease*, which authors have explained to mean epilepsy. Perhaps the disease was anciently called *holy* because the patient, when possessed by the fit, seemed to be under the influence of some supernatural agency." (Ashmand's note—see PTOLEMY, book iii. chap 19.)

His late Majesty King George the Third was a case in point. The ascendant and Moon at his birth were squared by Mars. Mercury was near Saturn, and neither the Moon nor Mercury in any aspect to the ascendant, or to each other; consequently, the native was deprived of his reason at the time when evil directions operated in his nativity, having a tendency to produce this sad affliction.

This untoward circumstance, however, occurred before the "Great Mutation;" let us hope that, under that blessed influence, the dawn of a brighter day may break.

Meanwhile, it is a consolatory reflection for the observer

of celestial motions, that the probable results which were promised by the great phenomenon above referred to will date their origin from the reign of the puissant Queen Victoria, whom, happily for Great Britain, the benefic Jupiter has elevated to hold the sceptre of her grandfather.

THE FORTUNE OF WEALTH is judged by the respective positions of the Sun, Moon, and of that spot in the heavens which is equally distant from the degree ascending that the Moon is from the Sun—namely, the Part of Fortune (⊕). *Before* the full moon, it is always under the horizon, and *after* the full moon it is always *above* the horizon. The place of fortune (*Pars Fortunæ*) has no influence on the *health or life* of the native; but it has much influence on the pecuniary affairs, and also it influences the profession or employment in some measure.

But *all* astrologers are not agreed as to this influence; indeed, some artists altogether doubt the influence of the *pars fortunæ*. Mr. Wilson was one of these sceptics. If these three bodies—namely, the Sun, Moon, and ⊕ — be angular, and well aspected, the native will enjoy *much* wealth; but he will be poor, and never rich, if they have a cadent situation, and if they be afflicted by the malefic planets. If these circumstances be mingled, then the native may hope to be tolerably endued with this world's goods. The benefic Jupiter is most powerful to give wealth, especially if he be in good aspect with the Pars Fortunæ, or with the Moon. If he afflict this planet, the native will be addicted to extravagance. Saturn's good aspects give wealth by means of agriculture, building, mining concerns, &c.; and, if Jupiter assist, through inheritance. Mars will give wealth by means of military men. Venus, by the aid of females, and the wife's inheritance. Mercury, by the sciences and trade. If Mercury receive an evil aspect from Herschel, he will cause losses by *public* bodies and by writing; also by unexpected and remarkable casualties. The Moon in an angle with Jupiter denotes riches; if with old Saturn, the reverse—indigence.

THE FORTUNE OF RANK is judged "by the disposition of the luminaries, and respective familiarities exercised by

the stars attending them." The midheaven is also considered. If the luminaries be well placed and aspected, and benefic stars, or the Sun, be near the midheaven, or in good aspect thereto, and if the luminaries be in good aspect to each other, the native will gain *rank*. Not so if the lights be cadent, and in no good aspects to the benefics, or to each other, the meridian having no good aspects of the lights or benefics. Saturn afflicting the midheaven denotes general discredit, unless *extremely well aspected.*

Mars, being strong, and well aspecting the meridian and the lights, is likely to bring *martial* honours. Jupiter in the tenth house is generally favourable, especially if in good aspect to the Moon or *Pars Fortunæ.*

THE QUALITY OF EMPLOYMENT.

The planet nearest the Sun, and that in the midheaven, or in aspect to the Sun or midheaven, influences this matter, especially if in familiarity with the Moon. If Mercury rules alone, the native will be a merchant, a writer, or traveller; if in aspect to Saturn, he causes the native "to become the manager of the affairs of others."

If Mercury be aspected by Jupiter, he will be a pleader, or he may hold office about men of authority.

If Venus rules, she makes wine-merchants, dealers in colours, drugs, &c., dyers, perfumers, and dealers in wearing apparel. Connected with Saturn, she causes the native to become mixed up with theatres and places of amusement. If with Jupiter, she produces persons attending exhibitions—probably bishops and priests, who are accustomed to wear personal ornament, &c. They will also gain by females.

Mars ruling alone makes martial men; if Mars be in *Cancer* or *Pisces*, naval men. If the Sun be with Mars, near the midheaven, or in aspect, he makes men who deal in metals or fire. If Mars be separated from the Sun, he makes also shipwrights, smiths, agriculturists, stonemasons; also carpenters, and subordinate labourers, &c."

If Saturn "bear testimony," in addition to Mars, then persons become mariners, workers in wells, vaults, &c., under-ground; also painters, keepers of cattle, cooks, and butchers.

If Jupiter join with Mars, they will be soldiers, inn-keepers, mechanics, and tax-gatherers. If Mercury and Venus become "joint arbiters of employment," poets, dancers, and musicians are produced; and, if Mars aspect Mercury, *sculptors*. Jupiter in connection with them makes teachers of youth, also magistrates and legislators. Mercury joined with Mars makes surgeons, statuaries, &c. If Saturn join these two, it will produce thieves, especially if the *Moon* be afflicted by Mercury. If the Moon be afflicted by Mars, they are likely to be engaged in thefts and robberies. They engage in honourable warfare, if Jupiter join Mercury and Mars. If Venus *and Mars* rule together, persons will be physicians, and they will be dealers in medical drugs; also workers in tin, lead, gold, and silver. Saturn with them makes undertakers, sextons, and mutes. Jupiter will cause them to be holders of sacred offices.

The position of the *Moon* near the midheaven causes many *changes* of employment. In the signs Virgo, or Scorpio, Gemini, or Pisces, she makes *astrologers*, when in connection with Mercury, especially if Venus be near the midheaven, and if Herschel be pretty strong, and aspected by Mercury, or even the Moon.

Saturn especially influences agricultural and architectural employments.

Jupiter rules over honourable and lucrative offices; also the Church.

Mars influences all military and naval matters, also occupations where fire and iron are much used.

Venus influences all matters connected with *ornament*, decoration, and amusement.

Mercury rules literary and scientific occupations, and travelling.

The *Moon* causes *changes*, and generally some connection with matters influenced by the sign which she occupies.

The *Sun* produces employments and offices of a *public* nature.

Herschel causes employment out of the usual course of things. He generally produces something of an *unusual* character. PTOLEMY, in Book IV. chap. iv. of the "Tetrabiblos," fully explains this branch of the science.

As to *travelling*, the Sun, Moon, Mars, and *Pars fortunæ* should be considered. The native will travel if the most of these be *cadent;* that is, in the third, sixth, ninth, or twelfth house.

If the *Pars fortunæ* alone be cadent, it will cause many journeys. But the Moon is the chief signification of travelling. If in either of the signs Gemini or Sagittarius, she causes many changes and journeys, especially if she be *rising*, or near the midheaven.

THE KIND OF DEATH WHICH WILL BEFAL THE NATIVE.

If the ascendant and the Hyleg be well aspected, and if either Jupiter, Venus, the Moon, or Mercury, be well aspected in the eighth house—that is, in the *house of death* —the native generally dies a natural death.

Where the ascendant is afflicted, and both evil planets attack the Sun and Moon, or only one of them, a remarkable death is to be apprehended. If an evil planet be in the eighth house, it is a testimony of a violent death, or at least of a painful death.

Saturn causes cold diseases, such as coughs and rheumatisms, dropsy, &c.

He also brings death by blows, falls, and suffocation.

Jupiter brings death by quinsey, diseases of the lungs, &c.

Mars causes death by fever, wounds, spitting of blood. If by violence, he kills by gun-shot, or swords, suicide, or fire.

Venus produces death by cancer; and she frequently causes death by *poisoning*.

Mercury kills by lunacy, and by epilepsy; if violence concur, he brings death by accident, sport, or by robbers.

The *Moon:* When the ascendant or the Sun be hyleg, the Moon will assist in causing death by cold diseases; and frequently by drowning, if she be posited in either of the signs Cancer, Scorpio, or Pisces.

The *Sun* would assist to cause death by his ill aspects to the ascendant or Moon, if they be hyleg; and he acts like Mars; and if in *Leo*, he will produce death by *fire*, if other testimonies should agree.

The benefic planets do not cause death by themselves; but they sometimes assist to cause death, in the manner just described.

Herschel cannot kill, *alone;* but he frequently assists to destroy life—generally in a remarkable and *sudden* manner.

With the exception of *marriage* and *children*, to be noticed separately, the various matters connected with the accidents of a man's life have been discussed above. It will remain to be shown how the astrologer is enabled to foresee, from the figure of birth, the particular *times and seasons* at which the various events will occur; that is, in professional language, *the judgment of the effect of "Directions."*

CHAPTER VII.

MARRIAGE.

"Those awful words, 'Till death do part,'
May well alarm the youthful heart:
No after-thought—when once a wife,
The die is cast, and cast for life;
Yet thousands venture every day,
As some base passion leads the way."

COTTON.

A SEPARATE chapter has been set apart for this subject, which is of considerable interest.

Our Book of Common Prayer informs us that this rite was established for several purposes.

"*Firstly*. It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord.

"*Secondly*. It was ordained for a remedy against sin.

"*Thirdly*. It was ordained for the mutual society, help, and comfort that the one ought to have of the other, both in prosperity and adversity."

These assertions of the true intent of the holy rite and practice of marriage are doubtless based on the principles of the Bible itself; and truly do they deserve the consideration of a reasonable being.

This will appear especially to be the case if a little reflection be exercised respecting the time which, upon an average, is consumed in connubial bliss, or the reverse. The duration of the *rational* life of mortal man may be estimated fairly at *forty-five* years—dated from his fifteenth year, by which time he reasons, &c.

The *average* time of a man's entrance into the harbour of matrimony is about twenty-five years of age; wherefore it may be fairly concluded that, upon an average, a man has thirty-five years of married life, and ten years of

single blessedness. The state of matrimony, therefore, is one which requires consideration, even upon selfish principles; and a few pages may be properly devoted to the astral view of this matter. "Happiness or misery"—according to William Cobbett, of whom the reference to "Waverley" may remind some persons—"is in the *mind*. It is the mind that lives; and the length of life ought to be measured by the number and importance of our ideas, and not by the number of our days."

Doubly truthful is this sentiment when *two* minds are dove-tailed together, for better and for worse, during life. Let us hear the voice of the stars herein.

The judgment upon this matter, astrologically, is based upon the positions of the *Moon* and Venus, as respects *men*. Respecting female marriage, the positions of the *Sun*, Venus, and Mars, should be observed. But, first, as to men. If the Moon be found between the eastern horizon and meridian, or in the opposite quadrant, she generally causes marriage early in life; or, after a man has passed his prime, to a woman younger than himself; but, if the Moon be in the *other* quarters of the figure, men will marry late in life, or to women who are older than themselves. The Moon being configurated with Saturn has a tendency to cause a late marriage; and this is also the case if the Moon be in evil aspect with the Sun, or within a few degrees of that body. If both these testimonies concur, the Moon being in an *occidental* position—that is, between the cusp of the tenth house and that of the seventh house, or in the opposite quarter of the heavens—the native generally dies an old bachelor. Saturn is always inimical to matrimony.

A *second* marriage is denoted by the oriental position of the Moon in an angle, and in aspect to *several* planets favourably placed in the figure, especially if the Moon be in the sign Gemini, or in either of the signs Sagittarius or Pisces. The mental and bodily qualities of the wife are denoted by the *application* of the Moon. This means the approach of this planet to the body or aspect of another planet, or to the cusp of any house.

If the Moon *apply* to Saturn by aspect, the wife will be of a thoughtful, serious turn of mind; if the application be to Jupiter, it denotes a lady economical and well conducted; if to Mars, the aspect has a tendency to cause the lady to be chief ruler in the domestic concerns; if to Venus, she will be cheerful and handsome; if to Mercury, a clever sensible woman. If in the man's nativity Venus be connected with Jupiter, Saturn, or Mercury, the wife will be provident and domestic.

If Venus be connected with Mars, especially if by evil aspect, the wife will be hasty in temper, and disposed to quarrel. The good aspect of the moon to the sun, the latter not being afflicted, causes the native to marry a woman of position, &c. The angular position of Venus has a similar influence.

In all cases, felicity in the married state is chiefly denoted by benefic planets in the *seventh* house.

The position of Herschel in that house is generally unfavourable, especially if he be in evil aspect to the Moon in the nativity of a man; or to the Sun, in that of a woman.

The description of the wife will much resemble that of the planet to which the Moon forms the nearest aspect, considered with respect to the sign the planet may occupy. The sign on the seventh house (that of marriage) should also be considered, as well as the position of planets aspecting the cusp of this house.

In the marriage prospects of the gentler sex, the Sun, Venus, and Mars should be considered. If the Sun be *oriental*, it denotes an early marriage, or the husband will be younger than the lady; but if the Sun be *occidental*, it denotes a late marriage, or an elderly husband. The Sun angular, and aspected by several planets, denotes a second marriage, especially if the Sun be in the signs Gemini, Sagittarius, or Pisces.

The character of the husband may be determined in the manner above referred to with respect to the wife; in the *latter* case, the application of the Sun, not that of the Moon,

to the respective planets should be observed. In *either* case, the application to Herschel denotes eccentricity. In the case of a female, the planet Mars has much influence on her matrimonial prospects. The lady generally makes an indifferent selection in marriage, if the Sun have no aspect with Mars, and if Mars be weak; if, at the same time, the cold planet Saturn be in evil aspect with the Sun, she will probably live and die an old maid. In the case of the lady, also, the description of the husband is judged partly from the *seventh* house.

The above general rules are selected chiefly from Ptolemy's "Tetrabiblos." They are usually acknowledged to apply in practice, but astrologers do not profess to give an *exact* judgment upon this matter.

Besides, the figure must be judged entirely, and not partially. For instance, a gentleman born with the Moon going to form a conjunction with Mars, might be likely to marry a lady with a disposition to be over hasty, &c.; * but this unpleasant probability might be overruled by the benefic planet Venus casting a good aspect to Mars, thereby neutralizing his influence.

The principle upon which the particular positions of the planets cause happiness or misery amongst married people is doubtless that upon which *sympathy*, in all cases, is based. Stupid people, who prefer acting upon the stereotyped opinions of others (oftentimes more ignorant than themselves), instead of exercising the right of private judgment, regard, for instance, with a feeling of derision, what is vulgarly termed "love at first sight." It is pure nonsense (these wiseacres will gravely tell one) that such a thing can be.

As to this matter, Ptolemy, some 1800 years since, observed as follows:—"*Concord* between two persons is produced by an harmonious figuration of the stars, indi-

* It seems highly probable that a configuration of this character occurred in the well-known case of *Mrs. Caudle*, of curtain-lecture notoriety. When the science becomes more popular, perhaps we may have a glimpse of this *nativity*. It would be a valuable document indeed for the young astrologer.

cative of the matter whereby good will be constituted, in the nativity of either person." Further: "Love and hatred are discernible, as well from the concord and discord of the luminaries as from the ascendants of both nativities; but obeying signs increase good-will."

This is applicable in cases generally; but whenever "both nativities" (namely, in the case of *marriage*) "that of the husband and that of the wife may exhibit the luminaries configurated together in *concord* (that is to say, either in trine or sextile) to each other, the cohabitation will most usually be lasting, especially if the said concord exist by means of *interchange;* but its duration will be also much more securely established, provided the Moon in the husband's nativity should correspond or agree with the Sun in the wife's nativity.* If, however, the relative positions of the luminaries be in signs inconjunct, or in opposition, or in quartile, the cohabitation will be speedily dissolved upon slight causes, and the total separation of the parties will ensue." (See "Tetrabiblos," Book IV. chap v.)

Now, this observation of the celestial bodies being "in concord" in cases of marriage, is applicable, more or less, to all cases of mutual liking and disliking. There is scarcely any point in astral science more generally interesting than this one respecting *sympathy.*

The popular words, which the reader may remember—

> "I do not like you, Dr. Fell;
> The reason why, I cannot tell;
> But this I know, and that quite well,
> I do not like you, Dr. Fell"—

clearly are to be explained by referring to the principle of concord, above mentioned by Ptolemy.

The question seems also to have puzzled a modern traveller in pursuit of information, as appears by the extract on the next page.

* "Meaning, probably, if the Moon in the husband's nativity should be in the same position as the Sun in the wife's nativity, or harmoniously configurated with that position."—*Note by* MR. ASHMAND, Book IV. chap. v.

"LIKING AND DISLIKING.

"Ye who know the reason, tell me
How it is that instinct still
Prompts the heart to like or like not,
At its own capricious will.
Tell me, by what hidden magic
Our impressions first are led
Into liking or disliking,
Oft before a word is said.
Why should smiles sometimes repel us,
Bright eyes turn our feelings cold?
What is that which comes to tell us
All that glitters is not gold?
Oh! no feature plain or striking,
But a power we cannot shun
Prompts our liking or disliking,
Ere acquaintance hath begun.
Is it instinct, or some spirit
Which protects us, and controls
Every impulse we inherit
By some sympathy of souls?
Is it instinct—is it nature—
Or some freak or fault of chance—
Which our liking or disliking
Limits to a single glance,
Like presentiment of danger,
Though the sky no shadow flings;
Or that inner sense, still stranger,
Of unseen, unuttered things?
Is it--oh, can no one tell me,
No one show sufficient cause
Why our likings and dislikings
Have their own instinctive laws?"

Literary Gazette, May, 1853.

A notable modern instance of original intense dislike occurred in the case of Napoleon, while in exile at St. Helena.

"Almost from the first moment of seeing Sir Hudson Lowe, Napoleon conceived a dislike towards him, and this soon ripened into utter aversion. It is not too much to say that for a long time, if not to the end of his life, he hated him with a perfect hatred. *The feeling seems to have been almost an instinctive antipathy,* for it displayed itself before the newly-arrived Governor had introduced any change in the regulations, or done anything which would give offence. If we may believe Napoleon's passionate language, even the countenance of Sir Hudson was repulsive to him."—FORSYTH'S *Captivity of Napoleon at St. Helena,* vol. i. p. 185.

The reader may say that such a feeling was to be ex-

pected, as a matter of course; yet Napoleon does not appear to have had such a marked aversion for any other individual during his captivity; and the disciple of Ptolemy will probably concur with the author in considering the real cause of this unhappy discord to have been chiefly the absence of sympathy in the respective natal figures of the Governor and of his illustrious prisoner. Had an agreement in the same existed, there can be little doubt that *le grand homme* would have been spared some years of misery, even in his sea-girt cage.

Lady Hester Stanhope, in her conversations with her physician, makes several interesting remarks respecting this question of sympathy between one individual and another. (Vol. ii. pp. 252 to 264.)

Her doctrine was, that every creature is governed by the star under whose influence it is born.

"Every star has attached to it two aërial beings, two animals, two trees, two flowers, &c.; that is, a couple of all the grand classes in creation—animal, vegetable, mineral, or etherial—whose antipathies and sympathies become congenial with the being born under the same star. She would say, 'Such a person vomited if he ate three strawberries only; other people, born under the same star as his, may not have such an insurmountable antipathy as his was, because their star may be imperfect, while his was pure; but they will have it, more or less. Some persons, again, will have as much delight in the smell of particular flowers as cats have in the smell of valerian, when they sit and purr round it.'

"The stars under which men are born may be one or more. Thus Mr. ———, an English traveller, who came to see me, was born under four stars, all tending to beauty, but of no good in other respects. His forehead was as white as snow; his mouth was good, with a handsome, small black beard; but his stars were otherwise dull: for the stars in the heavens are not always bright and twinkling, but sometimes heavy and clouded. It is like engravings—some of them are proofs, and those are perfect. Some persons may have a good star, but it may be cracked like a glass, and then it can't hold water. The influence of stars depends, likewise, on whether they are rising, or in their zenith, or setting; and the angle at which they are must be determined *by calculations which good astrologers make very readily.* But a clever man will, from his knowledge of the stars, look even at a child and say, 'That child will have such and such diseases, such and such virtues, such and such vices.' And this I can do; nay, I can give a description of the features of any person I have never seen, if his character is described to me, and *vice versâ*." * * * "A man's destiny may be considered as a graduated scale, of which the summit is the star that presided over his birth. In the next degree comes the *good angel* attached to that star; then the herb and the flower beneficial to his health and agreeable to his smell; then

the mineral; then the tree, and such other things as contribute to his good; then the man himself: below him come the evil spirit; then the venomous reptile or animal, the plant, and so on—things inimical to him. Where the particular tree that is beneficial or pleasurable to him flourishes naturally, or the mineral is found, there the soil and air are salubrious to that individual; *and a physician who understood my doctrines, how easily could he treat his patients!*—for by merely knowing the star of a person, the simples and compounds most beneficial to him in medicine would be known also."

"How great the sympathies and antipathies are in stars that are the same or opposite, I have told you before in my grandfather's case, in Mr. Pitt's, and in my own. * * Mr. Pitt, when he was ill at Putney, had such an aversion to one of the footmen, that he was nervous when he heard his step; for you know people, when they are sick, can hear a pin drop. He said to me, 'Do send that man to town.' He was a good servant, clean, and had otherwise good qualities; but Mr. Pitt's and his star were different."

"Such is the sympathy of persons born under the same star, that although living apart in distant places, they will still be sensible of each other's sufferings. When the Duke of Y. died, at the very hour * cold sweat and a kind of fainting came over me that I can't describe. I was ill beyond measure, and I said, 'Somebody is dying somewhere, and I am sure it is one of my friends.' So I made Miss W. write it down. Some time after, she came to me and said, 'It's very singular, my lady; but the time you were so very ill, and could not account for it, corresponds exactly with the date of the Duke of Y.'s death; the hour, too, just the same." * * *

"*Animal magnetism is nothing but the sympathy of our stars.* Those fools who go about magnetizing indifferently one person and another, why do they sometimes succeed and sometimes fail? Because, if they meet with those of the same star with themselves, their results will be satisfactory; but with opposite stars they can do nothing. Some persons you may magnetize, some you cannot; and so far will the want of sympathy act in some, that there are persons whom it would be impossible to put in certain attitudes: they might be mechanically placed there, but their posture never would be natural; whilst others, from their particular star, would readily fall into them."

The remarkable lady who expressed the above sentiments about sympathy carried her ideas further than some persons would, who yet believe partially in the principle of *sympathy*; for she proceeds to say—

"There are *animals*, too, under the same star with human beings. I had a mule whose star was the same as mine, and at the time of my severe illness this mule showed as much sensibility about me, and more, than some of the beasts who wait on me. When that mule was first foaled, I had given orders to sell the foal and its mother, but, happening to see it, I countermanded the order immediately. It received a hurt in its eye, and when with my hand I applied some eye-water with camphor in it—which, of course,

* The reader may be reminded of the "Ghost Scene" in the beautiful drama of "The Corsican Brothers."

made the eye smart—it never once turned its head away, or showed the least impatience of what I was doing. When this mule was dying, some years afterwards, she lay twenty-four hours, every moment seeming to be going to breathe her last; but still life would not depart. They told me of this, and I went to the stable. The moment she saw me she turned her eyes on me, gave an expressive look, and expired. All the servants said she would not die until my star, which was hers, had come to take her breath: isn't it extraordinary? Serpents never die, whatever you can do to them, until their star rises above the horizon.

"Some can only do well when under the guidance of another person's star. * * So long as Napoleon had Josephine by his side, he was lucky; but when he cast her off, his good fortune left him."*

The writer of the above notes further states that "Lady Hester, in a letter she wrote to Prince Pückler Muskau, describes her system briefly as follows, and she desired me to keep a copy of it, that I might not substitute my own ideas for her:"

"Every man, born under a given star, has his aërial spirit, his animal, his bird, his fruit-tree, his flower, his medicinal herb, and his dæmon. Beings born under any given star may be of four different qualities and forms. just as there may be four different qualities of cherries, having little resemblance one to another, but being nevertheless all cherries. Added to this, there may be varieties in the same star, occasioned by the influence of other stars which were above the horizon in particular positions at the hour of a man's birth; just as you may say that a ship is more or less baffled by certain winds, though she is standing her course. Again, a man being born under the same star with another man whilst that star is in one sign of the Zodiac, changes somewhat the character and appearance when in another sign of the Zodiac; just as two plants which are alike, when one grows where there is always shade and the other where there is constantly sunshine, although precisely of one and the same kind, will differ slightly in appearance, odour, and taste."

"A man born under a certain star will have from nature certain qualities, certain virtues and vices, certain talents, diseases and tastes; all that education can do is merely artificial: *leave him to himself, and he returns to his natural character and his original tastes.* If this were better known, young people would not be made to waste their time uselessly in fitting them for what they never can be."

"I have learned to know a man's star by his face, but not by astrological calculations, as perhaps you fancy; of that trade I have no knowledge. I have been told that the faculty which I possess is much more vague than the astrological art, and I believe it; but mine is good for a great deal, though not for calculating the exact epoch of a man's maladies or death.

"You will ask how it is possible to know mankind by looking at their

* This frequently occurs in married life. It is better that a man should marry fortunately this way than to mere riches or beauty.

features and persons, and so thoroughly, too? I answer—a gardener, when he sees twenty bulbs of twenty different flowers on the table before him, will he not tell you that one will remain so many days underground before it sprouts, that it will grow little by little, very slowly, and in so many days or weeks will flower; and its flowers will have such a smell, such a colour, and such virtues; after so many days more it will begin to droop and fade, and in ten days will wither: that other, as soon as it is out of the ground, will grow an inch and a-half in every twenty-four hours; its flowers will be brilliant, but will have a disagreeable smell; it will bloom for a long time, and then will wither altogether in a day? And why may not I, looking on men, pronounce on them, their virtues, qualities, and duration in the same way."*

One individual frequently is disposed to *sympathise* with another whom he has never seen: one sees two persons playing at chess, for instance, and immediately a desire is felt that one side shall be the winner rather than the other. Without any particular reason for our liking or disliking, we admire or dislike some persons even on the very first interview.

The natal figures of relatives are generally very similar. Two members of a family born with the same sign rising will probably be partial to one another; while those who are born under opposite signs will be obnoxious to each other perpetually. They never *pull together!* It is generally to be observed in large families that the sons and daughters are disposed to *pair* in their amusements and every-day pursuits. This doubtless is caused by agreeing figures of birth; and the same principle will be found to apply to attachments out of the family circle between individuals of the same sex. For the same reason, a feeling of natural antipathy will arise between two persons, although relatives, having different tastes. If Herschel have influence in the affair, he generally causes what is termed "romantic" attachments, much to the bewilderment of matter-of-fact people, who are totally at a loss for a solution of this curious problem connected with human nature,

* The Mahommedans are impressed with the idea of guardian angels being appointed to record men's actions, good and bad, for exhibition at the last day. The 50th chapter of the Koran states: "When the two angels deputed to take an account of man's behaviour take an account thereof, one sitteth on the right hand, the other on the left. He uttereth not a word; but there is a watcher with him ready to quote it, and the agony of death shall come in truth."

it being a thing not dreamed of in their jog-trot philosophy. "Why," says Horace, "does one brother like to lounge in the forum, to play in the campus, and to anoint himself in the bath so well, that he would not put himself out of his way for all the wealth of the richest plantations of the east; while the other toils from sunrise to sunset for the purpose of increasing his fortune?" Horace correctly attributes the diversity to the influence of the genius and the natal star.

This question of sympathy is, of course, chiefly interesting with respect to the strongest of human ties—marriage; but the principle in all cases of intimacy or casual acquaintance is the same, namely, that of concord existing in the respective natal figures of the parties who may be concerned in the connexion.

"With respect to friendship and enmity, it may be observed" ("Tetrabiblos," book iv. chap. 7) "that great and lasting familiarities or disagreements are respectively called sympathies and enmities; while the smaller—such as arise occasionally, and subsist for a short time only—are denominated casual intimacies and strifes. The whole are to be contemplated according to the following rules:

"Indications of great and lasting friendships, or enmities, may be perceived by observation of the ruling places exhibited in the respective nativities of both the persons between whom the friendship or enmity may subsist. It is, consequently, essential to observe the places of the sun, the moon, the ascendant, and the part of fortune; for, should all these in both nativities be in the same signs, or should either all or most of them be counterchanged in position in each nativity, and especially should the two ascendants be *within the distance of seventeen degrees of each other*, or regard each other within the distance of seventeen degrees, they will create fixed and indissoluble friendship. On the other hand, should they be in signs inconjunct, or in opposition, they will produce great and lasting enmity. If, however, they be not constituted in either of the modes above-mentioned, but merely configurated in signs—namely, if the places of the sun, &c., in one nativity be configurated with such parts of the zodiac as are occupied by the sun, &c., in the other nativity—they will then produce minor friendship, provided such configurations exist by trine or sextile; but, if by quartile, they will excite minor enmity, so as to take effect at certain particular times, in which the friendship remains, as it were, *inactive and subdued*, while the malefics transit the configuration. And, in a similar manner, enmity also will be softened and abated when the benefics may enter upon the configuration of any of the four places above specified."

Such was this great philosopher's solution of the interesting question of "liking and disliking." He proceeds to

divide, under three general heads, friendship and enmity which men bear towards each other. He states "one kind is suggested by spontaneous wilfulness, another by the idea of profit, and another by pain and pleasure mutually excited." And he further proceeds to show the manuer and the probable times at which these respective kinds of enmity are established :—

"For instance, Saturn and Jupiter, when making ingress upon each other's places produce friendship by agreements relative to agriculture or to inheritance; Saturn and Mars create contention and treachery, spontaneously entertained; Saturn and Venus, friendship between kindred, liable, however, soon to grow cool; Saturn and Mercury, friendship on account of business, or profit, or some secret art or mystery.

"Jupiter and Mars create friendship in the direction of affairs, and by means of dignities; Jupiter and Venus also create friendship by means of female persons, or attendants, or religion, or oracles; Jupiter and Mercury, friendship by means of eloquence and science, also philosophical inclinations.

"Mars and Venus cause friendship in the course of amours, &c.; Mars and Mercury excite hatred and strife by offences committed in business and trade, or by sorcery.

"Venus and Mercury produce communion by means of the arts and sciences, by a mutual interest in literature, or by female persons.

"It is in this manner that the planets operate in producing friendship or enmity; and their comparative intensity or relaxation of vigour is to be distinguished by the situation of the places which they occupy with regard to the four principal and ruling places—viz., the sun, moon, ascendant, and part of fortune; for should they be posited in angles at the place of the respective parts of fortune, or at those of the luminaries, they will render the casual intimacies or strifes more remarkable; but, if they be remote from these places, their effects will not be highly conspicuous."

But, to return to the subject of marriage: "The sex passion," observes the author of "The Vestiges of the Natural History of Creation," "also leads to great evils. Providence has seen it necessary to make very ample provision for the preservation and utmost possible extension of all species. The aim seems to be, to diffuse existence as widely as possible, to fill up every vacant piece of space with some sentient being to be a vehicle of enjoyment. Hence this passion is conferred in great force. But the relation between the number of beings and the means of supporting them is only on the footing of general law. There may be occasional discrepancies between the laws

operating for the multiplication of individuals, and the laws operating to supply them with the means of subsistence; and evils will be endured in consequence, even in our own highly-favoured species. But against all these evils, and against those numberless vexations which have arisen in all ages from the attachment of the sexes, place the vast amount of happiness which is derived from this source—the basis of the whole circle of the domestic affections, the sweetening principle of life, the prompter of all our most generous feelings, and even of our most virtuous resolves and exertions, and every ill that can be traced to it is but as dust in the balance; and here, also, we must be on our guard against judging from what we see in the world at a particular era. As reason and the higher sentiments of man's nature increase in force, this passion is put under better regulation, so as to lessen many of the evils connected with it. The civilized man is more able to give it due control; *his attachments are less the result of impulse;* he studies more the weal of his partner and offspring. There are even some of the resentful feelings connected in early society with love, such as hatred of successful rivalry, and jealousy, which almost disappear in an advanced stage of civilization. The evil springing, in our own species at least, from this passion may therefore be an exception mainly peculiar to a particular term of the world's progress, and which may be expected to decrease greatly in amount." (p. 274-5.)

In matrimonial affairs, it is too much the fashion in our own land—especially in the higher circles of society—for mothers to treat their daughters as mere ciphers. This mode of semi-barbarism will gradually decrease, and female slavery will diminish when young ladies determine to study the constitution of their own bodies as well as of those of other animals, less interesting, and to reflect for themselves in matters connected with their welfare, at the same time treating with due respect those who have a claim upon their gratitude and affection.

This absence of liberty in the institution of matrimony still prevails in Russia, China, Sweden, and Persia,

as well as amongst the people of Asia in general. The women are treated as slaves. The Georgian beauty, also, is bartered—not, as in some countries, to heirs-apparent of landed estates, with coronets in reversion, but to the *bonâ fide* slave-merchant who will give the desired price.

In Japan, Borneo, Dalmatia, and Morocco, the women are held in the lowest possible estimation. As we descend in the scale of civilization, the more degrading is their treatment.

In the kingdom of Benin, in Madagascar, Japan, Sierra Leone, and on the Gold Coast, the interchange of presents among the parents is the ceremony of marriage. The Hottentots—who rejoice in the laws of primogeniture as well as ourselves, whereby with them, as with us, the brightest specimen of family noodleism is frequently enabled to indulge in extravagance and selfishness, to the prejudice of his brothers and sisters—also deny to their *daughters* the natural right to choose for themselves in marriage. The same plan still prevails in Persia. The custom probably has descended to us from the Greeks, through the Romans, from whose principles of jurisprudence the first laws of the western world were copied.

In a subsequent chapter, a few words will be added touching the unreasonableness of parental authority in this matter; and, if the reader desire to see this interesting subject treated upon scientific principles, let him purchase a little pamphlet by Zadkiel, called "An Essay on Love and Matrimony," * where the astral view of marriage is fully explained. The Koombees, an Indian tribe, are very particular in their view of marriage. When a marriage is contemplated, the following points must be settled:—

First. That the parties are not of the same *cool*, or clan. They may both bear the same surname; but in this case ther *dewack*, or family crest, must be different. Consanguinity in the female line is no ground for objection.

Second. That the planets under which they were born

* Piper and Co., 23, Paternoster-row, London. Price 1s.

are in harmony, and auspicious to the union, which is decided by the astrologer.

Third. That they are healthy, and without any personal defect. The amount of portion and quality of presents to the bride are then settled, preparations are made for the marriage, and *the auspicious day and moment* fixed by the priest for *its celebration.*

This matter of examining the amount of agreement in any two nativities is brief and simple. The astrologer can see at a glance whether a life of love and harmony will result, or the reverse.

The following advice by the old philosopher, Jerome Cardan,* to his children, respecting their matrimonial speculations, will not be an inappropriate conclusion to the remarks contained in this chapter:—

"The care of a wife is before the care of wealth. A bad wife makes the rich man wretched, but a good wife makes the poor man happy.

"Do not marry a woman without moderate possessions.

"A woman loves or hates; she has no middle humour.

"Never irritate a wife, but give her counsel.

"Do not marry one who is quarrelsome; she will not obey you once.

"Take no wife from a witless family, or one liable to constitutional ailment; you perpetuate sorrow by so doing.

"Before other people, neither flatter your wife nor slight her.

"A woman left by herself thinks; too much caressed, suspects: therefore, take heed."†

* Jerome Cardan (whose life has been recently published by Mr. Morley) was born at Pavia, in Italy, 24th September, 1501. In 1524, he went to Padua; the same year was admitted Master of Arts, and in the next Doctor of Physic. In 1552, he was sent for by the Archbishop of St. Andrews, whom he cured of a dangerous disease.

On this occasion he passed through London, and, being well skilled in astrology, he was engaged to calculate the nativity of King Edward.

He was alike famous as a philosopher, medical man, astrologer, and mathematician. He died at Rome, on the 20th of September, 1576.

† In a work which professes to enlighten the public upon a philosophical subject, it is, perhaps, scarcely fair to introduce matter connected with what is known as "spiritual manifestations." The following extract, however, from a little book published in America recently, called "Light from the Spirit World," in a section devoted to the subject of marriage—which might almost have been written by a disciple of Ptolemy, *so far as respects the question of concord*—is not altogether out of place.

The *Rappists* are not in fashion at present, at least in England, but they may be so ere long; for, as it is becoming reasonable to believe in Zadkiel and the prophets, a similar belief may yet be entertained as to spiritual visitors. Time and truth combined will settle this question, as well as others connected with the welfare of the human race.

The author of the following section gives the following curious account of his mysterious visitants:—

"On the evening of the 20th of April, 1851, having retired to rest, I was surprised to find my right hand and arm move without any volition of my will. Being satisfied that spirits were present, I said, mentally, 'Will the Spirit take my hand and throw it over the bed-clothes?' Gently my hand was carried to the position I asked. Various other manifestations were performed, until I gained a response that they would control my hand so as to spell sentences by moving it along the alphabet.

"The next morning I put the response to the test by taking the alphabet, when I found my finger drawn along the column until it reached the letter which was necessary to form a word, when it would suddenly stop. In this way, spirits were able to communicate their thoughts and wishes to me."

"Condition of minds united by affinities is what we mean by marriage. Marriage is an abused custom. It is a ceremony connected with weal and woe to the parties. It is an abused custom, when minds wed without the wedding-ring of circles harmoniously interested in each other's society and welfare. It is a custom dangerous to the welfare of mind. It is dangerous, when it binds discordant minds together, to fight and wrangle with each other. It is dangerous, when such minds being opposed to each other are not united in harmony, but by the custom which wars against all enjoyment. It is dangerous, because the parties, not having wisdom to see the inharmonies of their minds, become legally united when they are naturally disunited. It is dangerous, because most marriages are consummated in violation of the conditions necessary to permanent felicity. Marriage is honourable. Marriage is dishonourable. It is honourable when affinities wed minds, or minds are united by affinities which never oppose each other. It is dishonourable when parties wed upon any other principle. We see more unfortunate results from legalized marriages than we shall disclose. We see results which might have been obviated, which never could have occurred, if the wisdom of Nature had been consulted and obeyed.

"When persons are legalized together—bound as slaves are, by law—when the assistance of mutual feelings is disregarded in the new relation, and covenants are made without attachments as custom and selfishness ordain, it will never contribute to the enjoyment of such persons. They are not married in a consistent sense. They are without the union which constitutes real marriage in the eyes of God; and the connection formed upon such conditions is no better than other connections which bear a more wretched name. The conditions are precisely the same, with the exception that one has the approbation of custom and law, while the other has not. We say, it has the approbation of law; but what law? A law of wrong—a law of human folly—not a law of God. It has no sanction in nature; but its binding force is repudiated by the wisdom of eternity. Covenants established upon the eternal harmony of minds united can never be dissolved. They will control the minds thus distinguished, when dust shall mingle with dust, and tears shall flow no more. The minds which are wedded, because united, can never be disunited; even the work of wisdom, which calls one and not the other to this sphere, does not separate those whom God has joined together. The circle of wisdom which unites the two, death has no power to disunite. They are one in the affinity of their minds. This affinity is a law of God in nature,: the law of God in nature, nature has no power to violate or disturb. Hence, the sorrowing spirit in the lowliness of bereavement is visited, is not separated from the one to whom it was united for eternity. It cannot be alone. Whatever grief or sorrow may be imposed by ignorance, no mind united to another mind by the covenant of mutual resemblance, the natural affinities of corresponding conditions, can ever be destroyed, because nature has not the power to deny itself, and revoke what it has established by its own laws.

"The eternity of the law which unites can never disunite. As, therefore, the law of God is eternal, so the union which the law communicates can never be disturbed while that law remains. What the law does, is done by the virtue of the law; and what is done by the virtue of the law, the law can never repudiate, as repudiation would be a denial of His work and its wisdom.

"This wisdom of God in nature is lamentably overlooked in the arrangements which control matrimonial alliances. The minds of two discordant spirits must inevitably unite misery, when legalized together. They are unlike. They disagree. They wrong each other. They differ. They wrangle about the difference. We see who is to blame. Minds make minds wretched; the difference is the cause of all the wretchedness. Here lies the foe, the enemy who is to blame, and to blame for the trouble produced. Who will not see what will obviate this evil? Who will not rejoice when it is removed? Have we the power to remove it? If we have not, do others possess the power? If they have the power, why do they not exercise it? Why do they not prevent the unholy alliances which weave their wretchedness in the relation of husband and wife? Husband and wife! Bitter mockery of both! There is no husband, and no wife, in such covenants. They are null and void of all the essentials of wisdom and happiness. They are mere covenants which brutes might make—brutes such as minds in worse than

brutal ignorance only do make. They are covenants which answer the laws of men, but which violate all the laws which control the peace and enjoyment of minds in the body. They are covenants which selfish gratification of brutal appetite makes, and makes to wrong those who make them.

"There is no condition in which the human mind can be placed more unenviable than the wedded life of discordant spirits. They are legally, in form, joined together; but what is joined without attractive forces will separate by repulsive influences, unless restrained by the wisdom of public disapprobation and shame. This voice may keep the form in respect, and continue the wretchedness it would ameliorate. It would allay the elements of social discord by strengthening the obligations to regard the unholy alliance, by contributing the bonds which make the subject more and more wretched, by saving minds from public disapprobation, to make them wrangle and disgrace themselves and others. We see whole families and neighbourhoods agitated with the evils of misguided minds, who have been formally recognised as husband and wife, but who never, for one moment, enjoyed the satisfaction of so sweet a union, so holy and happy life as real affinities produce. There are few real marriages among men and women. There are very few who are husbands and wifes that have assumed to be such in the eyes of men. There are very few who live in harmony, as harmony is attainable, when minds unite by works of love and pure affection. Their sympathies are estranged, their social feelings are unlike, their wants vary, their circles of mind differ, their wisdom contradicts, their temper and habits are discordant, and their wretchedness must be necessarily mutual.

"Minds disturbed by either of the above-mentioned causes are not joined together in the sight of Heaven. The parties are enemies to the extent of the difference between them. They cannot be friends when disturbance occasions misery. They cannot be united when the conflict answers conflict. They will not work together, as husband and wife should and will do when united in a circle of fidelity and wisdom. They are more wretched in works than in unmarried life—a life which God disapproves; which can never make the mind blessed, as the union of congenial souls is able to do; which insults the law of God in creation, by refusing obedience to its requirements, and contradicts the wisdom of Him who made male and female for the purpose of working out the counsels of His own will—the welfare of children whom he loves. Marriage is dishonoured. It is dishonoured by married and unmarried. The vow is broken. The law is violated. The covenant is disregarded. The union is not union. The union in form and appearance is disunion and wrong. Have we no remedy? Shall the wrong be continued? Who will rectify it? Who will change the conditions, and establish rules which will remove the evil from earth? Have many who differ about their differences ever contemplated the wisdom of circles where no discord rules, where no wrangles are known, where no inharmonies prevail? Have they ever contrasted their condition with the union which is enjoyed by spirits of this circle of the second sphere? If not, we would say—compare, and receive instruction. The wrangling alliances of many minds on earth are spectacles of wrong which need a remedy. They need a reform. But, to reform the wrong, we must reform the customs which produce it. We must change the rules which perpetuate the evil. We must change the laws which continue a custom of wrong in society. Indeed, what is custom but law? What is popular opinion but law? What are the forms of marriage but law? What are the conditions by which parties are legalized together but law? Do all these laws guarantee impartial justice to male and female? Have women contemplated the invasion which custom has made upon their rights? Are they slaves, that they must bow to it? Bow to a custom which denies them the rights exercised by men in forming acquaintance, and selecting their companions for life? We see a monstrous injustice controlling the legalized form of matrimony. We see young ladies consenting to an arrangement of marriage, because custom has said a woman's rights are not as man's; because wrong has established rules of propriety, and made them slaves to the wrong which forbids the freedom enjoyed by the male; and because she would not violate the rule of propriety, however wrong and oppressive, however unjust and cruel, to wed a man whose affinities would never be disturbed by differences which, under other circumstances, would be almost sure not to follow. To overcome the evil of a wrong custom, requires what those who have encouraged and sustained it do not possess—a work of authority; which, when understood, will be respected and obeyed, thereby reforming the abuses which endanger the social enjoyments of human life. Not till a reform takes place in the custom by which marriage contracts are controlled will minds unite in the order of nature; not till the rights of one party shall be regarded as the rights of the other will marriage be a union of minds, and the wrongs of society be corrected; not till wisdom controls the contracting parties, so as to make contracts with regard to the conditions of mutual attachments, will men be husbands or women wives. They may wed whom they will, but the wedding cannot make dissimilar conditions similar. It cannot har-

monise what is inharmonious. It cannot produce what should be produced. It cannot make wrong right, nor will it make right wrong.

"What is truly disunited cannot be united by any form of marriage; and when forms of marriage are untrue to the real condition of the parties, they are hypocritical, deceptive, base, vile, and unworthy of righteous submission or support. They are professions of what is not a reality. Under such circumstances, many evils are continued from generation to generation. The inharmony of two minds professionally and legally united is fruitful of more mischief and wrongs than most minds will at first perceive. The most selfish work is not more wretched. Can anything be more wretched than the wrangles which must ensue between parties wedded only in the form of legal marriage? And how is this evil to be rectified? The custom which prevails between parties, extending to one rights which are denied to the other, serves only to continue the wrong. The wrong cannot be overcome without a change in the custom; and the custom cannot be changed without a change in the minds of those who foster it. Their minds cannot be changed without attacking the ignorance on which it rests, and exposing the folly of its continuance; and in turn this will meet with opposition, as all reforms have done.

"We have seen disputes and quarrels about differences; but we have never seen harmony promoted by contention, nor good come from the wrangles of social discord. The works of minds at variance will not yield the peaceable fruits of righteousness, nor will contention produce order and sympathy. Is it not wiser, then, that minds who would wed by law should wed by affinity, rather than wed with differences? And if it be wiser that affinities should be consulted, ought not equal freedom to be tolerated in the custom upon which such contracts are matured? Ought not the custom to be abolished which makes it disgraceful for a lady to exercise the rights of courtship enjoyed by the other sex? Ought any one to exercise control denied to another, in matters where both are equally interested? We see the evils which grow out of the prevailing custom. We see no remedy without an abandonment of that custom, because minds cannot form the alliances most agreeable to their affinities without contradicting the law which custom has established. We would not recommend an indiscriminate intercourse of the sexes, neither would we approve of marriage contrary to the natural affinities, which are indispensably requisite to domestic tranquillity. We will not recommend a change of custom which protects the rights and privileges enjoyed in common by all. It is the irregularity of minds, and the abridged rights of females, that deserve attention. When minds prefer to wed, these mutual interests should be understood. It is folly on the part of the man to exact what will be a source of disturbance and vexation to him.

"Far better that his wishes to wed one whose affinities were dissimilar should meet with a thousand disappintments, than to unite with one in legal marriage because custom has deprived her of a companion agreeing with her affections; far better that she should be allowed to consult her own likes and dislikes, unbiassed by constraint or arbitrary rules, than wed one unlike herself. Such wedding would impair their bliss, if not make them both wretched for life in the body.

"We will write what we will; we will not write all we see. But we will write that marriage is abused, the law of God is violated, and the peace of parties united in legal covenants wasted by the false and unwholesome customs and practices which govern the matrimonial connection. We say what is true—that until these customs and practices become changed, so that equal rights shall not be interrupted by false delicacy, or the fear of offended rules of propriety, the relation of husband and wife will be enjoyed by only a small number of those who may assume that character. They cannot often wed without violating custom, as they should wed. They cannot seek their likes, and avoid their dislikes, because custom has fixed a limit to propriety in making marriage contracts—the most important of all contracts—while it admits of perfect freedom of opinion on all other questions of policy and property.

"Strange as it may seem, the most important of all contracts must be hampered and fettered with rules which would be deemed an outrage to reason to propose in regard to other matters of interest. We will say, when the importance of consulting mutual affinities shall be appreciated, the customs which control unhappy marriages will be disregarded, and minds will be more likely to live and enjoy each other's society in such relation than what they now do. They will live and act more in union, more in peace, more in love, and the reward of wisdom will not be withheld from them."—*Union in Marriage*, p. 181-9.

Such, reader, is a specimen of the "spirit writing" upon this interesting matter. Taken in connection with the

astral remarks before contained, may it, at any rate, be the means of preventing the necessity of your requesting the loan of the

"Scold's Bridle"

in

Walton Church.

("Chester presents Walton with a bridle,
To curb women's tongues which talk idle.")

CHAPTER VIII.

CHILDREN.

"An heritage and gift, that cometh of the Lord."

THE tenth, eleventh, fourth, and fifth houses of the figure should be considered in judging respecting children. If only benefic planets be in the *fifth* house, the native is fortunate with respect to his children.

The Moon, Jupiter, and Venus in the tenth or eleventh houses, or in aspect to them; or in the fourth or fifth houses, or in aspect to them, give offspring: but the Sun, Mars, and Saturn, either deny children or allot but few. Mercury acts as he may partake of the nature of the three former or three latter. If he be in an oriental position he gives children, but not so if he be occidental. Saturn or Mars *in the fifth house* generally cause losses and trouble by the children of the native.

The author of "Coningsby" (vol. i.) acutely observes, respecting the "young idea," as follows:

"We are apt to believe that the character of a boy is easily read. 'Tis a mystery the most profound. Mark what blunders parents constantly make as to the nature of their own offspring, bred too under their eyes, and displaying every hour their characteristics. How often in the nursery does the genius count as a dunce, because he is pensive; while a rattling urchin is invested with almost supernatural qualities, because his animal spirits make him impudent and flippant.

"The school-boy, above all others, is not the simple being the world imagines. In that young bosom are often stirring passions as strong as our own, desires not the less violent, a volition not less supreme. In that young bosom what burning love, what intense ambition, what avarice, what lust of power! envy that fiends might emulate, hate that man might fear!"

The reader may have partially experienced the reality of the truth contained in this sentiment. The "blunder" is

generally caused by modern philosophy being utterly unable to supply the *desideratum* of finding out accurately the points of a boy's character; consequently we frequently see all sorts of errors committed by our seniors, which attention to Ptolemy's rules would prevent, or greatly mitigate, and thereby much mutual discomfort would be prevented. According to the present system, it is extremely difficult to find out exactly for what particular pursuit Master Augustus really is adapted.

"What has Horatio done," said the bluff sailor uncle of the immortal Nelson, "that *he*, of all others, should be sent to rough it out at sea? But let him come, and the first time we go into action, a cannon-ball will knock off his head, and provide for him at once."

This was a notable instance of wrong judgment. There are probably many such instances, of which the world hears nothing.

But we see enough of it, Heaven knows! Augustus, probably, thinks *he* would like to be a clergyman, having Mercury pretty strong, well aspected by Jupiter; but *Mamma* will not hear of this choice: she cannot bear to think that Gussy should be poring over musty books, and waste the best part of his days in college obscurity, followed up by rural quiescence. The lady would prefer that he should be a *soldier;* and although Papa, perhaps, may have a secret consciousness that the boy is right in his own choice, still maternal influence prevails in Russell-square, and without having even a voice in the matter, Master Gussy is forthwith entered for martial honours. The astral fact, however, is, that the planet Mars is weakly posited in the boy's natal figure. He does not want for *courage*, in the strict sense of the word; but what the phrenologists term the *combative* feeling does not prevail in his constitution. After an expensive education, and infinite trouble to Papa, and other *governors*, upon whom lies the burthen of keeping him straight, Gussy probably "sells out," happily before an opportunity occurs of his being enabled to exclaim, "*Dulce est pro patriâ mori!*" and he finds it a vexatious thing to find his way into an-

other profession. Meanwhile, in all probability, Mamma's martial propensity has deprived the Church of a worthy and learned son, perhaps of a bishop.

Frequently the reverse is the case. Young Hopeful has an ardent desire, *per mare aut per terras*, to seek his reputation in the cannon's mouth. He is perpetually drawing boats or cannons, cocked hats, ships and men-of-war, large and small, individually as well as collectively. He rejoices to strut about with a sword girded to his side by a broad black belt, and to hear stories of military glory. Ask him where he would like to spend his half-holiday, and the reply is, "At Greenwich:" not to indulge in the society of white bait, but of blue cloth; to converse with the old pensioners located in that noble institution, and to see the heroes in the Painted Hall. How is his juvenile aspiration treated? Here, again, Mamma is thinking of a peerage or Westminster Abbey; but in this instance Papa is the offending party. "The thing is out of the question, my dear; for *the business* must be carried on after my death. Clement alone can assist me, and assist me he shall, in St. Mary Axe, before twelve months have passed over his head. Soldiering and sailoring are very fine professions for those who have a fortune made for them, not for those who have to accumulate one for themselves." So Gold *versus* Steel is decided in favour of the plaintiff. The City of London gains a citizen, while old England loses a hero.

Shade of Ptolemy! can we not remedy this anomaly by acting upon your precepts? for these things are truly dreamed of in your philosophy.

The phrenological theory is partly applicable; but, to go to the root of the mistake, let us look to first principles.

Some fifty years since, this question attracted the attention of Mr. Eli Bates, who, in his "Rural Philosophy," makes the following remarks:—

"The right choice of life is a subject which ought to be studied by those parents who, in the disposal of their children, are not confined within the limits of a particular

profession or rank in society; for in this case, as there would be little room for choice, it would be of little use to examine strictly the reasons upon which it ought to be formed. Accordingly, among the lower orders of the community, where peasants and artizans from father to son succeed to their several employments by a kind of natural inheritance, such an inquiry would be in a manner superfluous. But *where there is a latitude of choice,* which is the case in the middle and upper ranks of life, it is of great consequence how parents use their discretionary power, since the present and future welfare of their offspring, together with the general order and happiness of society, so much depend upon it." * * "*A chief regard is due to natural genius.* For though a man of ordinary capacity may, by dint of application, become respectable in almost any profession, he will only excel in that to which his faculties are originally adapted, and to which he is carried by a natural impetus. It is impossible for him who is out of his proper place, and who is devoid of those qualities which are necessary to the discharge of the duties which belong to his usurped station, not to be guilty of innumerable faults, and these being the consequence of his temerity and presumption, render him usually contemptible."

This author then has some striking remarks upon the position of the unfortunate individual who is the victim of the ignorance above mentioned:

"When a person of feeble health and irritable nerves is engaged in public life, it is often no less a misfortune to others than to himself. Unable to sustain the pressure of business, or to contend with the injustice which seldom fails to mingle itself with human transactions, his temper becomes soured, his purposes irresolute: he looks with suspicion on everything around him, and perhaps is tempted at length to have recourse to those arts which he is apt to imagine are practised against himself.

"From such effects of a situation to which he is unequal, we are led either to condemn the indiscretion of his choice, or to lament the exigency of his circumstances. Nor ought our censure or our regret to be less excited when we see others stagnate in still life whose fair and steady complexional character, if called forth on the *public* stage, would display itself in a virtuous and useful course of action. This natural vocation to a public or private life is in some cases marked with more decision. * * * There are some whom nature has strongly marked out for a literary and contem-

plative life; and whenever men of this character, false to the private suggestion of their own minds, engage in occupations for which they are originally disqualified, the event, as might be expected, generally corresponds with the folly of their choice. 'My leading error,' says Lord Bacon, in a letter to Sir Thomas Bodley, 'has been, that, knowing myself by inward calling to be fitter to hold a book than to play a part, I have led my life in civil causes for which I was not very fit by nature, and more unfit by the preoccupation of my mind."

These observations were made, irrespective of celestial science; for Mr. Bates was not a believer in the merits of Urania. He attributed "the follies of astrology" to "ignorance of nature."

The phrenologists * also, from whom more candour might have been expected, are equally incredulous upon the subject of planetary influence, although they agree with Mr. Bates as to the existence of the disease, a remedy for which we are now engaged in considering. Allusion will be more particularly made to this point presently. The following extract, taken from a journal enjoying a large circulation, will show that now, as was the case in the days of Mr. Bates, there is room for improvement in the choice of employment *for life*:—

"Parents often forget that, in determining the future pursuits of the young, it is not enough that a profession be respectable or lucrative, or that it be one in which success may be expected by means of family influence; in addition to these circumstances, they ought to take into account the talents, the disposition, the natural bent of the mind of the individual immediately concerned; for if this important item be omitted in these calculations, the probability is that, if he have any individuality of character, they will seriously obstruct his happiness while endeavouring to promote it. What can exceed the wretchedness

* The first cultivators of the science of astronomy were astrologers, and attempted, by studying the motions of the heavenly bodies, to arrive at the knowledge of future events. This was not the mere superstition of the ignorant vulgar, but was reduced into regular method, and the calculations made by rules which are treated of in many elaborate works. This extraordinary misapplication of the most perfect and sublime of all sciences even continued to bewilder the understandings of men down to the age of Bacon and Galileo. Tyche Brahe was infected with it, and Kepler, who paved the way for the discoveries of *Newton*, was for a great part of his life employed in pursuing phantoms equally unsubstantial.—SCOTT'S *Harmony of Phrenology with Scripture.*

of the man compelled by such mistaken kindness to engage in a profession requiring the constant exercise of faculties which he possesses in a very limited degree? He passes scarcely a day without having the conviction of his unfitness for the performance of his duties forced painfully upon his mind; and what humiliation must there be in that conviction! What constant anxiety and apprehension of the discovery of his incompetency, and what despair and misery should the discovery be made! * * * * Every vocation requires for its successful exercise certain physical qualifications that may be comparatively unimportant to members of other professions, *but essential to those of each particular profession.* It might have been supposed that this truth, at least, would not be neglected, inasmuch as no abstruse analysis or patient observation is needed to ascertain, in any given case, whether the requisite physical qualifications are possessed in the necessary measure. And yet we frequently see men, whom nature intended for tailors, at the anvil, and blacksmiths on the shopboard; persons of active frame and sanguine temperament confined at a sedentary employment; and those whose bodies and minds are formed for quiet, tranquil labours, sent forth to encounter the terrors of the ocean: and often, indeed, in the pulpit, that most fitting place for the exercise of eloquence, do we find men who, by their defective and unharmonious utterance, would deprive of all their force the soul-stirring outpourings of a Demosthenes or of a Brougham."

The writer proceeds to relate the following anecdote:

"A gentleman having a son whom his mother had cherished the hope of seeing arrive at distinction in the *navy*, in compliance with her desire, sent him to sea as a midshipman, under the care of a relative. Shortly afterwards an engagement took place, and the boy, who was very young, was much terrified, and during the action hid himself in the ship's copper, where he was discovered by the men, who reported him to the officer on duty. As soon as the ship returned home, the admiral dismissed him and sent him to his father, who, instead of reproving him, observed that he had displayed a good deal of cunning, and, though unfit for a sailor, would make an admirable *lawyer*."

The writer concludes with the sensible observation—"That if a man's attention be devoted to subjects for which he may have a natural aptitude, there is a much greater probability of arriving at a profound knowledge of them; and the same result is obtained in a still higher degree when men pay exclusive attention to a single congenial department of science or art."*

"It must be admitted," observes a writer upon phrenological science, "that the majority of mankind are possessed of *partial* talent. A man that can excel equally in every department of art and science does not exist. His existence is a physical impossibility. But, even admitting the possibility of the case, a question arises whether it would be more prudent to cultivate one or a few of these powers to the degree of which they are susceptible, or to attempt to cultivate *all* the powers, and attain only a mediocrity in each. Had Paginini, for example, attempted to excel in mathematics, metaphysics, poetry, painting, languages, &c., as well as in music, would he have stood so pre-eminent above his compeers? He probably would not have been known beyond the city in which he was born. The powers of man are limited, and it is better that he should do little, and *that* well, than that he should attempt much, and do nothing successfully. Now, is it a matter of little moment that phrenology should be able to point out what powers of the mind are capable of the most successful cultivation in any individual? Is it nothing that whole years of unavailing efforts should be saved?—that the child from his earliest infancy should be directed into the path in which his own happiness is to be found, and in which he can most successfully promote the happiness of others? Nobody will doubt that if phrenology can lead to this end, that it is capable of effecting much good; and every one acquainted with phrenology also knows that the talents of any individual can easily be recognised, and their relative power consequently easily calculated."†

* *London Journal*, July 25th, 1853.
† *Philosophy of Phrenology*, pp. 173-4.

The science known as *Phrenology* treats of the brain as the organ of the mind; and, *when compared with Zodiacal Physiognomy*, the general character of an individual, as denoted by its principles, will be found to agree with what is foreshown by that person's horoscope. Thus the two sciences of astrology *and* phrenology unite to demonstrate the true course adopted by Nature, and which can be ascertained by no other method.

The leading principles of phrenology are as follows :—

First. That the brain is the organ by which mental operations are performed.

Second. The different parts of the brain perform different functions.

Third. That in proportion to the exercise of any one function as a passion, affection, or sentiment, there is an increase or decrease in that particular portion of the brain which corresponds with such function.

"Serious errors," observes Mr. Combe, are often committed in society through ignorance of phrenological principles. An individual possessing a small brain, but a fine temperament and favourable combination, perhaps distinguishes himself in a limited and subordinate sphere; or he makes one great and successful effort, in which his powers are tasked to the utmost extent of their limits. The notion is then adopted that he is very clever, fit for higher duties, and capable of exhibiting habitually the force of mind thus displayed on a single occasion. He is, in consequence, promoted to a more arduous station. He continues to execute small matters so well, that it is difficult to point out instances of specific failures in his duties; yet want of success occurs, a general impression of his incapacity arises, discontent increases, and at last, after great suffering to himself and annoyance to his employers, he is dismissed. *The small brain is the origin of the incapacity, and ignorance of its effects the cause of his being misplaced.*" He further states, that "to be a Bruce, Buonaparte, Luther, Knox, Demosthenes, Shakespeare, Milton, or Cromwell, a large brain is indispensably requisite; but to display skill, enterprise, and fidelity in the various professions of civil life

—to cultivate with success the less arduous branches of philosophy—to excel in acuteness, taste, and felicity of expression—to acquire extensive erudition and refined manners—*a brain of moderate size* is perhaps more suitable than one that is very large; for, wherever the energy is intense, it is rare that delicacy, refinement, and taste are present in an equal degree. Individuals possessing moderate-sized brains easily find their proper sphere, and enjoy in it scope for all their abilities. In ordinary circumstances they distinguish themselves; but they sink when difficulties accumulate around them. Persons with large brains, on the other hand, do not readily attain their proper place; common occurrences do not rouse or call them forth; and, while unknown, they are not trusted with great undertakings. Often, therefore, such men pine and die in obscurity. When, however, they attain their proper element, they are conscious of greatness, and glory in the expansion of their powers. Their mental energies rise in proportion to the obstacles to be surmounted, and blaze forth in all the magnificence of self-sustaining energetic genius on occasions when feebler minds would sink in despair."

These remarks are especially applicable to the subject which now engages the attention of the reader; but we shall subsequently see *how* astrology can inspire with fortitude the unfortunate individual whom ignorance of the real principles of astral science *apparently* condemns "to pine and die in obscurity."

This will be effected by describing the pure astronomical calculations—not *cabalistic processes*, as one of Mr. Combe's countrymen conceives*—by which the astrologer takes note of the times and seasons at which the native may "glory in the expansion of his powers," and, perhaps, for the first time during his existence on earth, breathe freely. But before entering upon such explanation, it is desirable to show the connexion which exists between

* See *Blackwood's Magazine* for December, 1848, respecting Lamartine's visit to Lady H. Stanhope.

astrology and phrenology. Valuable as the latter sciénce unquestionably is, never can it be placed upon a satisfactory and permanent basis until it embrace the principles of Ptolemaic philosophy.

Phrenologists are not agreed as to the whole of the organs; but, according to that veteran philanthropist, Mr. George Combe, who, "like Socrates, has had the merit of drawing philosophy from the clouds, and adapting it to the ordinary affairs of human life,"* the organs are generally divided into two branches:

AFFECTIVE.		INTELLECTUAL.	
I. PROPENSITIES.	II. SENTIMENTS.	I. PERCEPTIVE.	II. REFLECTIVE.
1. Amativeness.	10. Self-esteem.	22. Individuality.	34. Comparison.
2. Philoprogenitiveness.	11. Love of approbation.	23. Form.	35. Causality.
3. Concentrativeness.	12. Cautiousness.	24. Size.	
3*a*. Inhabitiveness.	13. Benevolence.	25. Weight.	
4. Adhesiveness.	14. Veneration.	26. Colouring.	
5. Combativeness.	15. Firmness.	27. Locality.	
6. Destructiveness.	16. Conscientiousness	28. Number.	
6*a*. Alimentiveness.	17. Hope.	29. Order.	
7. Secretiveness.	18. Wonder.	30. Eventuality.	
8. Acquisitiveness.	19. Ideality.	31. Time.	
9. Constructiveness.	19*a*. Unascertained.	32. Tune.	
	20. Wit.	33. Language.	
	21. Imitation.		

"It appears," writes Mr. Combe, "impossible to arrive at a correct classification until all the organs, and also the primitive faculty or ultimate function of each, shall be definitively ascertained, *which is not at present the case.* Till this end shall be accomplished, every interim arrangement will be in danger of being overturned by subsequent discoveries."

The above names and order of the organs were adopted by Dr. Spurzheim; but Mr. Combe observes (Appendix to "System of Phrenology," vol. ii. p. 47, fifth edition) that he had, in 1842, adopted a different arrangement, namely:

I. *Propensities*, including amativeness, philoprogenitive-

* Philosophy of Phrenology, p. 9—a neat little Hand-Book of the Science, published by M'Phunn, of Glasgow.

ness, concentrativeness, adhesiveness, combativeness, destructiveness, secretiveness, acquisitiveness, alimentiveness.

II. *Feelings*, including self-esteem, love of approbation, cautiousness, benevolence, veneration, firmness, conscientiousness, hope, ideality.

III. *Faculties of Representation of Talents*, including constructiveness, wit, imitation, tune, language.

IV. *Perceptive Faculties*, arranged according to their objects. 1. *In Relation to Space:* Individuality, form, size, locality, weight, colouring, order. 2. *In Relation to Time:* Time, eventuality. 3. *In Relation to Number:* Number.

V. *Reflecting Faculties:* Comparison, causality.

Gall and Spurzheim (whose nativities doubtless sympathized in a remarkable manner) attempted to form a sufficient science from craniology alone. They and their disciples have elaborated from the observation of half a century very much that is beneficial and practically valuable to mankind; but, like Lavater, with respect to physiognomy, the craniologist has failed to seize upon the *whole* man. He only discovers *partial* truth, in fact; but, combined with a knowledge of zodiacal physiognomy, he may discover the entire truth, and so be the means of doing good to his fellow men; while at present he is prevented from obtaining entire success, and from gaining public approbation generally.

The astrologer argues that the embryo animal is constituted at the moment of its first existence by the peculiar influences of the *ambient* at that particular time; that a certain sympathy exists between the heavens at the first period of the embryo's existence and the stellar positions at the subsequent moment of birth, by which means the horoscope at the latter time becomes an index of the future character and destiny of the individual or *native*. The mind, therefore, will be developed according as the mental faculties at birth may be influenced; unless by education the effect of those influences be modified. The phrenologist or craniologist discovers, eventually, that the brain is dependent for its form and character on the

development of the mind, and thereby, by the examination of the head, he can detect the natural bias of the mind; but, by a knowledge of zodiacal physiognomy, he may likewise ascertain the sign of the zodiac which was rising when *the native* was born, and the general position of the planets at that time. Thus he can judge the individual's character, temperament, and probable destiny.

Temperament—namely, *the natural constitutional tendency of the individual, producing a disposition to exert certain faculties more than others*—may thus be surely discovered.

Take, as an example, what is termed by astrologers the *Aries* head. Its chief feature is a marked energy of character: *combativeness* is well developed, and the owner is in general naturally prone to irascibility. If the planet Mars be rising at the birth of this individual, probably he has considerable "destructiveness"; he has "a certain tightness of feature, expressive of ferocity." The Aries man's constitutional temperament is principally hot and dry, although concomitant circumstances may modify such temperament.

"In endeavouring to ascertain the activity of the intellectual power in any given case, the temperament of the individual should be carefully noted. The term *temperament* is another word for original constitution; and although the constitutions of men vary with the individual, and, consequently, vary *ad infinitum*, yet it has been found practicable to reduce the temperaments of men into a few divisions. Phrenologists generally admit only of four primary or fundamental temperaments—viz., first, the nervous; second, the sanguineous; third, the bilious; and, fourth, the lymphatic.

"In some individuals the temperaments are *pure*, in others they are *mixed*, and the mixture may exist in various degrees.

"The nervous, for example, may exist with the sanguineous, or with the bilious, or with the lymphatic; or there may be a mixture of any three of the temperaments, or a mixture in various degrees of all the

four. The pure or unmixed temperaments may be thus described:

"The *nervous* temperament is indicated by delicacy and irritability of frame.

"The skin is soft and fine, and not thickly covered with hair; the muscles and bones rather slender, and the muscular motions quick and lively.

"The *sanguineous* temperament is indicated by a florid complexion, blue eyes, light hair; the skin soft, the superficial veins large, the pulse full and frequent, and the body round and plump.

"The *bilious* temperament is known by a complexion of a swarthy or leaden hue, dark eyes, coarse black or brown lank hair, slow pulse. The bones are large, the muscles wiry, the countenance sombre and melancholic.

"The *lymphatic* temperament is distinguished by light hair, light or grey eyes, a pallid complexion; a weak, soft pulse, a cold skin, and a torpid state of all the functions.

"The countenance is soft, heavy, and unmeaning.

"Of these temperaments, the nervous imparts *quickness* of mental manifestation; the sanguineous, *energy;* the bilious, *durability;* and the lymphatic, *torpidity:* circumstances which must never be forgotten in estimating the character of any individual." (*Philosophy of Phrenology*, p. 126.)

These temperaments are influenced, severally, by the zodiacal sign rising at the birth of the native.

It has been observed (see p. 48) that certain zodiacal signs have also a predominating influence over certain countries and cities, so in those countries and cities the majority of the inhabitants bear the physiognomy and phrenological character denoted by those signs. For instance, Aries (♈) agrees in these points with the general *national* description of the English; while Taurus (♉) agrees equally with the national characteristics of the sons of the Emerald Isle. With respect to Aries, Ptolemy, ("Tetrabiblos," Book II. chap. iii.) states that Britain is in familiarity with Aries. He adds, that "the inhabitants are, accordingly, wilder, bolder, and more ferocious."

Such is the case to this day. Centuries of increasing civilization have softened down the asperity of character which belonged to our ancestors; but, to use Ptolemy's language, John Bull is still "adapted to command, impatient of restraint, *a lover of freedom*, warlike, industrious, imperious, cleanly, and high-minded; careful of the community, brave, and faithful; affectionate in his family, and apt to perform good and kind actions."

His "combativeness," in conjunction with his "benevolence," render him still renowned for defending the cause of the oppressed against potent tyranny and regal hypocrisy; of which disposition he has recently given one striking proof, in the equipment of his fleet, under the command of the gallant descendant of the noble inventor of logarithms—Baron Napier, of Merchistoun.

Hurts, injuries, and diseases, it has been stated in a prior chapter, can likewise be discerned from the natal figure; as well as the particular period of life at which the same will respectively prevail.

This knowledge is, in the opinion of some of the members of the medical profession, a grave offence; while others avail themselves readily of the benefits afforded by astral science, as did their ancestors before them. Perhaps the day is not very far distant when the man who pretends to cure diseases, without basing his knowledge upon astral philosophy, will again be deemed a fool rather than a physician.

The Egyptians "in all cases combined the medical art with astronomical prognostication; and had they been of opinion that all expected events are unalterable, and not to be averted, they never would have instituted any propitiations, remedies, and preservatives against the influence of the ambient, whether present, approaching, general, or particular.* But, by means of the science called by them medical mathematics, they combined with the power of prognostication the concurrent secondary influence arising

* The reader will perceive from this extract from Ptolemy how erroneous is the assertion that astrology upholds *fatalism*.

out of the institutions and courses of nature, as well as the contrary influence which might be procured out of nature's variety; and by means of these they rendered the indicated agency useful and advantageous: since their astronomy pointed out to them *the kind of temperament likely to be acted upon, as well as the events about to proceed from the ambient, and the peculiar influence of those events;* while their medical skill made them acquainted with everything suitable or unsuitable to each of the effects to be produced. And it is by this process that remedies for present, and preservatives against future, disorders are to be acquired; for without astronomical knowledge medical aid would be most frequently unavailing, since the same identical remedies are not better calculated for all persons whatsoever than they are for all diseases whatsoever." ("Tetrabiblos," Book I. chap. iii).

Thus wrote Ptolemy eighteen hundred years since; and if this process were still generally fashionable, instead of being considered as mere humbug, many a patient would be a richer as well as a healthier man than is the case under the present system of medical practice; although, doubtless, the Faculty in the present age may boast of having enrolled amongst its members men whose talents and learning are calculated to command the highest respect.

But, in practice, they are ever liable to make grievous mistakes, through want of concord. There *must* be an absence of unanimity, where several minds are brought into contact to decide upon a scientific question of importance, when their possessors do not act upon an uniform principle. They disregard nature. They believe that Truth has her habitation in a well; and, lest they should be seized with a sudden giddiness when near the margin of her pure dwelling, and so fall over the brink, they hold back altogether. Not only do many of these worthies themselves abstain from rushing in, but they hinder others from even venturing to tread in the dangerous vicinity. We should be sorry to throw cold water upon the time-honoured apophthegm, respecting that wisdom which is generally believed to characterize counsellors, whether lay, or spiritual;

yet it cannot be denied that she has not always her secret dwelling-place in the midst of the modern sons of Æsculapius; and the cause of this absence arises rather from their coldness and neglect in cultivating a friendly alliance with Urania than from any mercurial infirmity on their part. In early life, especially, does the patient feel, practically, this absence of mental agreement. The beforementioned Master Gussy, for instance, when a boy, was what is generally termed a sickly child. His peculiar temperament not only puzzled the doctor in "our village," but also two members of the *College*, residing in the county-town, who met twice or thrice in consultation respecting Master G.'s perplexing ailment, without being enabled to arrive at a satisfactory conclusion touching the same.

During each of these half-hours of juvenile martyrdom there was no lack of coughing and punching, to ascertain and to decide upon the precise seat of the presumed disease. But it won't do. Dr. Quinine maintains that it is here; Dr. Gull maintains that it is there; and the original promoter of the examination, Mr. Rusticity, rather thinks, if he may be permitted to express his opinion, that the seat of the disease is "neither in one nor the other" of these places. Mamma, whose martial ardour is commencing already, insists upon the great Dr. Porcupine, (of London) joining the trio. Yes! she will pay for it out of her pin-money; but Gussy *shall* have the benefit of a quadruple alliance, if such can be effected.

After one whole fretful week—during which Gussy has wondered greatly whether *all* the London doctors have as much to do as Dr. P., and, if so, what particular number of horses and coachmen must be annually devoted to the diffusion of medicinal knowledge in London—one dark, rainy afternoon, Gussy is suddenly summoned to attend four gentlemen in papa's library. He has scarcely time to think of the pleasant whist parties and hot suppers which he has seen to take place there, as he hurries down, when, upon entering the room, he sees one gentleman he never saw before—rather stout, short, very white

linen, elaborate "stick-ups,"* a tendency to baldness, with a glossy head, the owner thereof possessing a very bland, gentleman-like exterior, which is clad in black cloth; a gold watch, with heavy chain, is lying on the table, *ticking* in great style.

This is the great Dr. P.

"Our little patient, I presume, Dr. Q.?" turning to that gentleman.

A nod of the head conveys affirmative information, and —enter Gussy amongst the doctors. Five minutes suffice for the required amount of examination. The coughing and punching are quietly repeated, in the midst of silence, the village *savan* standing at a respectful distance from his superiors.

"That will do, my little fellow," says Dr. P.; "we shan't cut your head off this time. But let us see your tongue. That will do. The wrist for a minute." *(Tick, tick, tick!)* "Ah! moderate exercise and a generous diet required; a little sea-bathing, I see. You may go to mamma, now, and tell her we can soon put you to rights. Good bye."

Ten minutes' private conversation takes place in that same library, making the whole consultation one quarter of an hour in length; and the result is that the eminent Londoner disagrees with Quinine and Gull—yet it is not two against two. The Doctor thinks that Gussy's ailment has been brought on by "weakness of the system," only; that he will *grow out of it* by degrees, and live to be a faithful soldier to his sovereign lady the Queen! But Providence, who shapes the ends of London physicians as well as of country apothecaries, has willed it otherwise. Gussy does not "grow out of it" entirely. In fact, the boy has received an internal injury, trifling in its original character, quite different from what Dr. P. presumes it to be, but which an inspection of his natal figure might have shown—viz., that the native was liable to *falls*; that about the twelfth year, especially, one of a serious nature

* Note by the patient: "*collars.*"

might be expected, which actually occurred, namely, a fall from his rocking-horse, caused by the planet Saturn being posited in the celestial sign Leo at the birth: in which position he has a tendency to produce *falls* and accidents by being *bruised*.

If Dr. P., when he first saw Gussy, had made a note of the time from that handsome gold repeater, the figure of the heavens then erected would have informed him that Gussy's ailment was of a more serious character than weakness of system; one likely to be permanently troublesome, if neglected.

Further, he would have known the *precise seat* of the disorder. Medicines and regimen might have been prescribed accordingly, without the necessity of applying the pin-money of Gussy's mamma, *ad libitum*, in the purchase of sea air, warm baths, and a generous diet. But the affair would be attended with a slight difficulty. Conceive for one moment, reader, the *possibility* of the great Dr. Porcupine—the companion of princes and the pet of the ladies—being compelled to spend three calendar months within four stone walls, engaged in picking oakum with those white hands—no fees, no dinners, no carriage, no companions of solitude in the interim—the sad penalty for erecting that one little figure of the heavens, without even making cabalistic processes—simple "figuring," in short, and we may well tremble for the consequences of the capture.

But there is little fear of any such captivity; it is scarcely necessary to add that the "figure" is *not* erected.

After Gussy's soldiering days are over, he ascertains what really puzzled the doctors and himself so much in his days of innocence. Gussy has taken to the book-learning which so alarmed mamma; and, with other curious information, he has become an adept in "figuring." He knows the "reason why" of his constitution in general, and of the fall in particular.

The "figuring," in cases of diseases, will be duly noticed in its proper place. It remains to add, before doing so, the particular mode by which a knowledge

of future events — "accidents," as astrologers term them—may be ascertained by means of mathematical calculations.

It is, however, clear that in a work merely descriptive of principles, a popular outline only can be presented respecting the mode adopted for obtaining this valuable knowledge.

The next chapter, therefore, will commence with a description of the judgment formed respecting the effects of DIRECTIONS; which term is applied by astrologers to the processes by which they discover the particular periods in life when the effects of certain aspects, which they perceive in the horoscope, or figure of the heavens at the birth of an individual, may be expected to operate.

CHAPTER VIII.

On Directions, Primary and Secondary.

"Every human action gains in honour, in grace, in all true magnificence, by its regard *to things that are to come*. It is the far-sight, the quiet and confident patience, that, above all other attributes, separate man from man, and near him to his Maker, and there is no action or *art* whose majesty we may not measure by this test."—Ruskin: *Seven Lamps of Architecture*, p. 171.

The Figure of the Heavens at any particular time is *erected* upon the principle stated in a former chapter.

Before describing the mode by which the astrologer frames his predictions of future accidents, it may be desirable to point out with more particularity the manner in which the figure is erected.

The two outer circles, the inner circle, the lines to represent the horizon and meridian, with the other lines forming the quadrants, before described, which constitute the twelve houses, we will suppose to be already drawn.

The next thing is to learn in an *ephemeris*—that is, a journal or almanac, in which the places of the planets, &c., are registered for each day—the right ascension of the sun at the noon previous to the required time, in hours, minutes, and seconds. To this right ascension should be added the number of hours and minutes which have elapsed since that noon, (corrected for the error of the clock by adding what the clock is too slow, or subtracting what it is too fast); the sum will be the right ascension in time of the meridian above the earth, (that is, of the mid-heaven) at the required time.

Second. To save the labour and time, as well as mathematical talent, which are required to calculate the celestial positions of the cusps or *beginnings* of the houses—which calculations are based upon principles well known to ordinary mathematicians—certain *Tables of Houses* for the latitude of London, of Liverpool, and of other places, have been published. Find, therefore, in one of these tables,

made for the latitude of the required place, the longitude answering to the above right ascension in the column marked *tenth* house in such table, which longitude is to be marked over the line which denotes the midheaven, or tenth house in the figure.

Third. Therein also will be found the longitude on the cusps of the eleventh, twelfth, first, second, and third houses; which copy out from the table, and enter over the lines by which those respective houses are denoted.

Fourth. The six eastern houses are thus completed, and the next step will be to find the signs and degrees exactly opposite to each of them, which should be entered over the cusps of the opposite; that is, the western houses, in the following order: fourth house opposite tenth house, fifth house opposite eleventh house, and so on with the other houses.

The signs of the zodiac having been thus completed in the figure, the planets should now be respectively placed therein. The most distant from the Sun is Herschel; his longitude is generally given in the ephemeris for every tenth day. If the time required fall in the *interim*, the same should be found by proportion.

After having entered Herschel, enter in the same way Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon, finding the longitude of each planet in the manner just mentioned.

The longitude of the Dragon's head (☊) should be found in the same manner, and entered accordingly. The Dragon's tail (☋) should be placed in the sign, and degree, and minute exactly opposite thereto.

The latitudes, declinations, right ascension, meridian distance, and semi-arc of the respective planets should then be found in the manner pointed out in the ninth chapter of the "Grammar of Astrology"; it being remembered that the sun has *no* latitude,* and that all the positions are *apparent*, or geocentric.

* *In a nativity*, the rule to find the Part of Fortune is as follows: "Add 90° to the right ascension of the meridian, and it will give the oblique ascension of the ascendant; from which subtract the oblique ascension of the Sun (having first added 360° to the former, if necessary); to the remainder add the right ascension of the Moon. The sum will be the right ascension of (⊕) *Pars Fortunæ*."

The Figure of the Heavens is now complete, and Sidrophel has in his mind's eye the future position of the *native*. Let us see how he can give judgment concerning the "accidents."

First, of *Directions*. These are of two kinds, chiefly *primary* and *secondary*.* A primary direction is the "measuring the space between the bodies or aspects of any two planets, or that between any two parts of the heavens, to ascertain at what period of life the promised effect will appear."

"This distance is a certain number of degrees of the right ascension of the Sun, which, when he has passed over, the direction is complete." It is termed by astrologers the *arc of direction*."

Secondary Directions are effected "by the aspects formed by the Moon in the days immediately succeeding the birth. Each day between the birth and the time the aspect is formed is equal to one exact year of life"; so if the Moon form a favourable aspect—say a sextile with Venus, just twenty-five days after birth—the native will experience its benefic effects just about his twenty-fifth birthday.

Primary directions are generally found to operate for several weeks, sometimes for several months, before and after the direction is complete. *Secondary directions* are merely the aspects formed *by the moon* after birth, as above-mentioned. They are far less powerful than primary directions, and they merely endure for a few weeks.

Primary directions are either *zodiacal* or *mundane*. The Sun, Moon, ascendant, and midheaven only can be *directed* in the zodiac, in the manner pointed out at page 75 of the "Grammar of Astrology."

The positions of the planets, as regards their relative distances from each other in the twelve houses, produce this kind of aspects:

A *mundane* sextile is when two planets are two houses apart.
A *mundane* square is the distance of three houses apart.
A *mundane* trine is four houses apart.
A *mundane* opposition is six houses apart; for instance, the sun rising and the Moon setting are in *mundane* opposition.

* The directions used by some artists, and termed progressive, will be explained in a subsequent chapter.

A *mundane* semi-quartile is one house and a-half apart.
A *mundane* sesqui-quadrate is four houses and a-half apart.
A *mundane* quintile is one-fifth of two-thirds of the semi-arc of the planet directed more than the sextile.
A *mundane* biquintile is one-tenth of the planet's semi-arc *more* than the sesqui-quadrate. These mundane aspects are all measured by the *semi-arcs* of the planets; therefore, a semi-quartile is one-half of a planet's semi-arc.
A sextile is two-thirds of ditto.
A square is an entire semi-arc.
A trine is equal to a semi-arc and one-third more.
A *sesqui-quadrate* is equal to a semi-arc and a-half.
The mundane parallels consist of equal proportional distances from the meridian.

The "directions" having been duly worked out—an operation which occupies considerable time, especially where only the *proximate* time of birth is known—it remains for the artist to turn the arc of direction into time, to learn at what age its effects will be felt. This is called equating the arc of direction. It is a measure of time, and depends on the motion of the Sun in the zodiac. This was the rule thought to have been adopted by Ptolemy; as explained in the "Grammar of Astrology," page 105.

RULE. To the right ascension of the Sun at birth add the arc of direction. Find in how many days and hours after birth the Sun acquires this right ascension, and allow for each day one year of life, and for each two hours one month. To find this time, look in the ephemeris for the longitude answering to this right ascension, and from the day and hour when the Sun reaches this longitude take the day and hour of birth: the difference is the number of days and hours after birth, which are to be turned into years and months, to know the age at which the direction will operate.

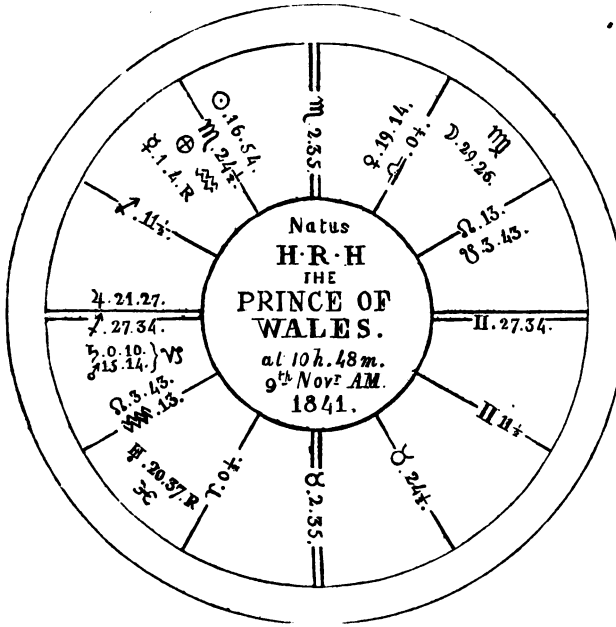
EXAMPLE. Required the time of life when the direction of the Sun to the conjunction of the midheaven in the nativity of the Prince of Wales will be in operation. (See figure of same.)

	°	′
The right ascension of the Sun at birth . .	224	26
The right ascension of the Medium Cœli at birth .	210	26
	14	0
To this add the right ascension of the Sun. . .	224	26
	238	26

This answers to 0° 36′ of Sagittarius; and, upon reference to an ephemeris for the year 1841, it is found that the Sun arrived at this part of the zodiac at 0 h. 35 m. o'clock, A.M., on the twenty-third day of November, 1841—namely, thirteen days and fourteen hours after birth, less thirteen minutes; which, allowing a year for a day and two hours for a month, brings the time of this important direction up to the month of June, 1855, presuming this to be the *exact* time of birth.

FIGURE 2.

A. R., in Time, 14 h. 1 m. 45 s.
A. R., in Degrees, 210° 26′.



Lat. 51·32. Long. 0·6 W.

	Lat.	DECLIN.	A. R.	M. Dis.	SemArc	⅓S. Arc
	° ′	° ′	° ′	° ′	° ′	° ′
♅	0·47 N.	4 27 S.	351· 5	39·21	95·30	31·50
♄	0·44 N.	22·44 S.	270·11	120·15	121·50	40·37
♃	0·14 N.	22·58 S.	260·42	50·16	57·46	19·15
♂	1·35 S.	24· 9 S.	286·44	103· 5	124·21	41·27
☉	..	16·54 S.	224·26	14· 0	67 31	22·30
♀	1·42 N.	5·58 S.	199·19	11· 7	82·26	27·29
☿	1·40 S.	22·16 S.	238·35	28· 9	58·59	19·40
☽	4·11 S.	3·37 S.	177·49	32·37	85·26	28 29
⊕			231·20	20·54		

Upon reference to the nativity of this illustrious native, calculated and published by Zadkiel, this direction will be found to denote *honours* in the summer of 1855.

At that time the Prince will assuredly gain some remarkable preferment: "it *elevates* the native, *quoad capax*, to dignity and honour; makes him hold some public office, having command or control. It gives fame and reputation, and also benefits the native's parents."

Some remarks, presently, will be made upon this figure of birth, which, in an astral point of view, is highly interesting.

A popular writer observes: "For one person whose whole life has been marked by some very striking event, there are hundreds who pass to their graves with nothing to distinguish the different periods of their probation but the changes which steal upon them naturally, as scarcely to occasion a momentary surprise. They hope and enjoy, they are disappointed and sad; but no one points to the history of their lives, as containing warning or example. They are born unthought of beyond their own immediate circle, and they die lamented only by a few."—SINCLAIR'S *Experience of Life.*

The astral student will probably be willing to verify this statement; for it is comparatively rare to find a natal figure worthy of observation, in the details of which the public take a general interest.

Before making any remarks upon this interesting figure, it will be necessary to enlighten the reader respecting some other celestial phenomena which influence a man's destiny, whether he be prince or peasant.

First. The *revolution of the Sun* is his return to his place at birth. This may readily be estimated to within a trifle, and the figure of the heavens erected with the same right ascension of the Medium Cœli as at birth, and the places of the planets marked in. According as the Sun, Moon, Ascendant, and Medium Cœli (midheaven), &c., may be well aspected by the planets, or the reverse, will the native be influenced during the following year. If the revolution agree with the operating directions, their power will be increased, it being an additional influence. But if

the aspects at the revolution be not *close*, the influence will be of little consequence.

2. *Lunations.**—These are important, and they often retard or hasten the operation of primary directions for some weeks.

A lunation—that is, the new or full Moon—preceding any important event, by means of the positions of the luminaries as respects the planets' places in the radix (that is to say, the figure at birth) and at the revolution, will show generally the nature of the events about to follow.

3. *Transits.*—These are the passing of any planet over an important part of the radical figure, or the revolutional figure, such as the places of the Sun or Moon, &c. The transits of Saturn over *either* of these places are ever potent, particularly if he be retrograde or stationary. Transits should be well noted, especially if they occur within a month of the birthday; but they may be controlled by the operation of "Directions."

Transits also over the *places* which the Sun, Moon, Medium cœli, or Ascendant have arrived at in the Zodiac by directional motion should also be observed. They have important effects upon the native. These are termed Ingresses.

4. *Progresses.*—"These are the positions formed by the Moon in her progress: by allowing one synodical lunation for one year of the native's life, and by proportioning the ratio of motion in any subsequent lunation to that at the birth," the place of the Moon is found. The first year of life is influenced by the Moon's place at birth, and motion during the first month. When she arrives at the same distance in longitude from the Sun as at birth, which is at the end of a synodical month, she begins to influence the *next* year. To find the position of the Moon at any period of life, it should be observed "that she finishes twelve lunations, and enters the thirteenth, just eleven days less than one year after birth; twenty-four lunations

* *Eclipses* will be noticed in the chapter on Mundane Astrology.

are finished in twenty-two days less than two years after birth; and thirty-six lunations in thirty-three days less than three years, and so on."

In judging the effect of directions, the general nature of the planet which casts the aspect, and the manner in which he is situated with respect to *other* planets at birth, should be noted; as well as other directions which may be near at the time, and the particular *transits, lunations,* and *ingresses,* then operating. The effect must be judged *according to the native's situation in life.*

"The doctrine of nativities," says Ptolemy, "particularly that part of it relating to particular individual temperament, demands also the consideration of other concomitant causes, which are neither trifling nor unimportant, but essentially potent in effecting the individual properties of the creatures born." And "It must be considered that different modes of nurture, and the variety of ranks, manners, and customs, contribute to render the course of life of one individual greatly different from that of another; consequently, unless every one of these varieties be duly blended with the causes arising in the ambient, the pre-judgment of any event will doubtless be very incomplete. For although the greatest multiplicity of power exists in the ambient, and although all other things act as concurrent causes in unison with it, and can never claim it as a concurrent cause in subservience to them; there will still, nevertheless, be a great deficiency in predictions attempted to be made by the means of the heavenly motions *alone,* without regard to the other concurrent causes." —*Tetrabiblos,* Book I. chap ii.

Mr. Ashmand subjoins this note: "In this passage the author seems to have anticipated and exposed the absurdity of an argument now considered very forcible against astrology, viz., that if the art were true, then any two individuals born under the same meridian, in the same latitude, and at the same moment of time, must have one and the same destiny, although one were born a prince and the other a mendicant. Such a conclusion is nowhere authorized by any astrological writer; it is, on the contrary,

always maintained by all of them that the worldly differences and distinctions alluded to in the text inevitably prevent this exact resemblance of destiny, and all that they presume to assert is, that, in their respective degrees, any two individuals so born will have a *partial* similarity in the leading features of their fate."

Planetary influence may exist, doubtless, concurrently with other influences, as is described above; for astrologers do not suppose that the effect will be similar when the subject matter acted upon is different. If there be two infants, for instance, born at one time and place, the parents of one child being *black* and those of the other being *white*, the complexion of these infants will be different, for the influence of the *ambient* is impressed on different substances.

Experience shows that, generally, the nativities of children indicate a marked mental and corporeal similarity to their parents. If the latter neglect to cultivate their own talents, the consequence of the sin of omission will attach to the children, whose mental qualities, in the higher classes of society, at least will probably stagnate as well as those of their progenitors, and so conduce to the propagation of hereditary imbecility. This point will be mentioned again in considering the *objections* against the science.

The question of *sympathy* to which reference has been made is peculiarly applicable to the relation which exists between parents and their children. The father, for instance, whose ascending degree is the sign Leo, may be expected to entertain a greater amount of affection for a son born under that sign than for one born under the sign Aquarius. The concord or disagreement of the luminaries in the respective nativities will also materially affect the state of feeling between parents and their offspring. If, for instance, the Sun in the natal figure of the father be 90 degrees from the Moon's place in that of the son, the latter will probably have bickerings with the former.

The author of the "Vestiges" appears to assent to the

astral idea respecting the descent of parental weaknesses, intellectually considered:

"A great mystery besets us when we consider individuals as being determinately invested with evil tendencies by a special act of creative power. Under a system in which the Deity is regarded as acting by general arrangements, a light breaks upon us. It is a law of organization, that emotions much indulged in produce a change in the constitution of the being indulging in them. His character is, so far, changed, and this quality becomes liable to hereditary descent. It may reappear either in his own immediate offspring or some more remote descendant; for hereditary qualities often pass over intermediate generations. Thus one human being has his organization determined to vice, merely because of the ill-controlled feelings of a parent or other predecessor. God no more expressly decreed the mean form of his brain than he expressly decreed the excesses which led to it. We have seen that it is for wise ends that God leaves our moral faculties to an indefinite range of action. The general good results of this arrangement are obvious; but exceptions of evil are inseparable from such a system, and this is one of them. To come to particular illustration: When a people are oppressed or kept in a state of slavery,* they invariably contract habits of lying, for the purpose of deceiving and outwitting their superiors, *falsehood being a refuge of the weak under difficulties.* What is a habit in parents becomes an inherent quality in children. We are not, therefore, to be surprised when a traveller tells us that black children in the West Indies appear to *lie* by instinct, and never answer a white person truly, even in the simplest matter. Here we have secretiveness roused in a people to a state of constant and exalted exercise; an over tendency of the nervous energy in that direction is the consequence, and a new organic condition is established. This tells upon the progeny, which comes into the world with secretiveness excessive in strength and activity. All other evil characteristics may be readily conceived as being implanted in a new generation in the same way. And sometimes not one, but several generations may be concerned in bringing up the result to a pitch which produces *crime.* It is, however, to be observed that the general tendency of things is to a limitation, not the extension of such abnormally constituted beings. The criminal brain finds itself in a social scene where all is against it. It may struggle on for a time, but it is sure to be overcome at last by the medium and superior natures."—*Vestiges*, p. 269.

Each planet influences the destiny of the native according to its original position in the natal figure, and particular character and quality; thus:

Saturn, when he arrives by directional motion at an ill aspect of the ascendant, brings *cold*, and lingering complaints, drowning, falls, accidents by bruises and blows, according to the sign in which he may be posited.

* (Mental or corporeal.)

His evil aspects to the midheaven cause injury by the death of relations, by elderly persons, and general misfortune. The same effect will follow if he be in ill aspect *to the Sun*, and in this case evil is denoted to the native's *father*. If Saturn be in evil aspect to the Moon, it denotes ill health and troubles by the populace, failure in speculation, trouble to the mother, &c.; if to the *Pars Fortunæ*, it denotes loss of property. The good aspects of Saturn will produce benefits by elderly persons, legacies, and by dealing in houses, mines, or lands.

Jupiter's good aspects to either of the five Moderators, (so called because each acts in a manner peculiar to itself) —Sun, Moon, Pars Fortunæ, Ascendant, and Medium cœli —will produce benefits by new friends, wealth, children, speculation, &c.

The evil aspects of Jupiter will cause the native to quarrel with clergymen and judicial men; they will bring losses in trade or by travelling, but generally this planet will not produce *permanent* evil. He assists to cause *marriage*.

Mars.*—His evil aspects will produce martial accident, by fire and firearms, cuts and blows; also injuries by *animals*. He causes accidents generally when in evil asspect, according to the nature of the sign in which he may be posited; also losses by robbery and fraud. He causes losses by military men.

His sextile or trine aspects cause military advancement, birth of *sons*, success in trade, &c., particularly if a surgeon, or dealer in metals. He causes marriage by good aspect, with females; but if made to Pars Fortunæ, it denotes wealth only.

The Sun.—He acts in a medium manner between the nature of Jupiter and Mars. His good aspects give fame and success with the great ones of the earth. His conjunction with the midheaven by directional motion gene-

* "Oh, star of *strength*! I see thee stand
And smile upon my pain;
Thou beckonest with thy mailed hand,
And I am strong again."
LONGFELLOW.

rally elevates the native in rank and power. The Sun coming to conjunction with the Moon causes journeys and preferment; but, if the Moon be indifferently posited, the conjunction brings sickness, disease in the eyes, &c. Frequently this direction brings *marriage*, especially if assisted by other influence, as was the case with the present Emperor of the French, who married under this direction. The influence was spread over several months, owing to the large discs of those bodies bringing their mutual circumference into contact when their centres were still half a degree asunder. And as a degree of solar motion equals half a year of life, half a degree equals half a year, so exactly as the circumferences of the Sun and Moon touched before their centres could touch, in August, 1853, when the direction was *due*, the effect was felt early in February, 1853, when the marriage took place.

The good aspects of the Sun to the ascendant, or other *moderators*, produce benefits by increase of wealth and preferment; also marriage and children. His evil aspects cause the reverse; also deaths of friends and relations. Much depends upon the position of the Sun at birth. For instance, if with Mars, his conjunction with the midheaven will cause loss instead of gain, except with military men.

Venus.—Her good aspects produce health, and they cause an inclination to indulge in amusements and pleasure—benefits by ladies of position, marriage, births of children and their settlement in life. For instance, if connected with Mercury at birth, she may cause the native to be articled to a lawyer, when she arrives at the midheaven by directional motion. Her evil aspects will cause trouble by females and by free expenditure, producing disease and discredit—failure in matrimonial speculations, and slanders.

Mercury.—He partakes strongly of the nature of those planets he may be connected with by aspect or declination, and he will act accordingly. His good aspects cause journeys, removals, much activity in business, and successful lawsuits — gain by young persons; also by

Mercury men, such as public writers, and literary fame generally.

His evil aspects cause frauds by servants and young persons; trouble by the press, and by reason of hostile criticism, &c., as was the case with the poet Keats.

The Moon. — Her good aspects to the ascendant or medium cœli cause *changes in life,* long journies, and removals: to the Sun, they give honours and popular esteem, &c.; also marriage: to Pars Fortunæ, the same; also benefits by ladies. Her evil aspects, semi-quartile, quartile, or opposition, cause the reverse; and, if cast to the *hyleg,* dropsical diseases are likely to ensue. If the direction occur in the signs Cancer, Scorpio, or Pisces, *drowning* is to be feared. Her conjunction with the Sun may cause fever, and, if the Sun be evil, much worry and vexation through losses, and it denotes the affairs to be unsettled, generally—also if the direction fall near the Pleiades, or other nebulous fixed stars, it denotes diseases in *the eyes.* It gives also family losses and disputes; the square still more so.

If the Sun be fortunate at birth, it denotes marriage or preferment, and profitable journies.

Herschel.—The influence of this planet is not yet altogether understood. His conjunction, parallels, or ill aspects produce evil and trouble, generally of a sudden and unexpected character. His good aspects produce benefits in the same way; and in either case, especially through *public* bodies and writers. But his influence is inferior to Saturn or Mars. His conjunctions with Venus, and his good aspects to that benefic planet, have ever a *peculiar* character, connected with the affairs over which she presides, especially if the Moon be associated with the aspect.

An authority already quoted observes, in his interesting work,* that the astrologers did well without Herschel, and that he was discovered for the astronomers rather than for the moon and star men. Such, however, is not the case. There can be no doubt that much of the error con-

* *Twin Giants,* Vol. I.

tained in the writings of old astral authors arose from their not being acquainted with the nature of this planet. Several reasons might be given for this belief: one may suffice. There is reason to believe that the remarkable death of the Greek tragedian, Æschylus, was caused partly by the planet Herschel, although the astrologers of that day were unable to account for the same, through ignorance of the planet, and of his influence. This is the anecdote, familiar, probably, to the reader:

It had been foretold to Æschylus that he would be in danger of death by the fall of a house or other building, about a certain period. He (knowing that the influence of the planets may be guarded against by human prudence), to avoid the threatened danger, went away from all buildings, to pass his time in the open fields, until the evil influence should be passed over. But the astrologer did not pretend to tell *the precise thing itself* which should cause the poet's death; he could only tell the *general* nature of the accident: it could only be judged that it would be something which would cause death by *crushing*, &c., probably owing to Saturn being situated in Gemini, an *airy* sign. In fact, Æschylus was killed, sitting in the fields, by the fall of a tortoise, which an eagle *dashed against his bald pate*, conceiving the same to be a stone, desiring to break the shell thereon.

The remarkable nature of the death induces the modern disciple of Ptolemy to surmise that this planet (Herschel) was a joint cause of the mischief, which was quite in his *line*. If so, the astrologer who foretold the death of Æschylus could not know its precise character, as the planet Herschel had not then been discovered.

The singular death of this eminent man is a decisive proof of the truth of astral science; and it is likewise a proof, in spite of all that philosophy in the present day, clerical or lay, may allege to the contrary, that the astrologers did *not* do very well without a knowledge of this eccentric planet.*

* In the chapter on "objections," reference will be made to the planet Neptune, and to the planetoids.

Doubtless, the opponents of the science have gained an advantage, in consequence of the absence of such knowledge, which has been the means of misleading the astral observer, and of causing his predictions in some cases to be erroneous, because based upon insufficient data.

In the nativity of the Prince of Wales (see cut), the figure was erected for the 9th day of November, 1841, at 10 h. 48 m. A.M., which was the official bulletin of the time of birth; and for the latitude 51° 32′ N., long. 0° 6′ W. —that being the situation of Buckingham Palace, where the birth took place.

	h.	m.	s.
The sidereal time on the meridian at mean noon the 8th November, 1841, was	15	10	0·42
Mean time elapsed	22	48	0
Difference of mean and sidereal time		3	44·73
	38	1	45·15
	24		
	14	1	45=210°·26′

This gives 2° 35′ of Scorpio, culminating. Upon reference to the published tables for calculating nativities (by Zadkiel), page 8, it will be found that, when two degrees of Scorpio are on the midheaven, 27° 2′ of the sign Sagittarius are on the horizon; and that, when three degrees of Scorpio are on the midheaven, the rising point of the ecliptic is 27° 53′ of the same sign Sagittarius. The difference is 51′, which, for 35′ on the meridian, gives the longitude of the ascendant 27° 32′ of Sagittarius. If the calculation be worked out by trigonometry—which has been done in this nativity, calculated by Zadkiel, whence this epitome is taken—a difference of only two minutes in longitude will appear, making 27° 34′ of Sagittarius as the *true* ascendant of his Royal Highness.

The speculum, or table of data for working the *directions*, is subjoined to the figure. (see the cut.)

According to the instructions before-mentioned, on the cusp of the fourth house will appear 2° 35′ of the sign Taurus, that being the opposite sign to Scorpio.

In the next column, in the table of houses, will be found the degree on the eleventh house; and at the head of the column, or in some part of the column, above the line of figures which the student will be using, will be found the sign which is on that house, which should be written down accordingly; and the same degree of the *opposite* sign on the opposite house, the fifth—namely, 24½ deg. of Scorpio (♏) and of Taurus (♉)—should be placed upon these two houses respectively, and so on with respect to the other houses until the figure be completed.

We then proceed to place the planets in the figure. The places of the planets' longitude at twelve o'clock on the 8th day of November, 1841, as appears by an ephemeris accurately calculated for *mean* time at Greenwich, was as follows:

♆ 20° 39′ of the sign Pisces, and *retrograde*—that is, appearing to move backwards in the heavens, when seen from the earth. This position is marked by the letter R. He moves, according to such ephemeris, only two minutes, or the thirtieth part of a degree in longitude, between the noon of the 8th November, 1841, and the noon of the following day.

His longitude in the figure may, therefore, be placed as 20° 39′ of Pisces, which sign is *intercepted* in the second house.

The proportional longitudes of the other planets are found upon a similar principle, and the planets, respectively, are entered accordingly.

For instance, the Moon was in 16° 13′ of the sign Virgo at twelve o'clock (noon) on the 8th day of November, 1841, and in 8′ of Libra at the same hour on the following day. She travelled during that time fourteen degrees except three minutes; that is, 837 minutes of longitude. Well, then, if she travel that distance in 24 hours, how many minutes of longitude will she pass over in 22 hours 48 minutes? Answer: 823 minutes, or 13 degrees 43 minutes, which will amount to 29° 26′ of Virgo. Consequently, we find the Moon in this figure of the heavens placed in the last degree of Virgo, just entering Libra, the eighth minute of which she reached 1 hour 12 minutes after the birth of the Prince. It should be borne in mind that the ephemeris is calculated for the meridian of Greenwich; if, therefore, the birth take place as much as fifteen miles to the eastward or westward of Greenwich, the time must be corrected for the longitude of the place to ascertain Greenwich time before the planets' places are found. If the longitude be *east*, one minute from the time given for every fifteen miles of longitude should be subtracted; but, if to the *west*, one minute for the same distance should be added.

The *speculum* is computed after the mode mentioned in the preceding chapter; and, the planets having been placed in their proper places in the figure, the same is complete.

In this nativity, the Sun, who is in the tenth house, angular and strong, is the hyleg, or giver of life.

He has the mundane sextile of the benefic Jupiter, being nearly in the mundane parallel with Venus, and in mundane sextile with the Moon, which denotes a good constitution; although the position of Saturn and Mars near the ascending degree is unfavourable, and, so far as respects the cold influence of Saturn, likely to produce nervous affections and debility.

The corporeal form and temperament is here denoted by Jupiter in the sign Sagittarius, his own house. Now "Jupiter, when oriental, makes the person white or fair, with a clear complexion, moderate growth of hair, large eyes, and good and dignified stature; the temperament being chiefly of heat and moisture."

This is Ptolemy's opinion of the native described by Jupiter, when posited in Sagittarius. Further, as to his *person:* "A tall, upright body, oval face, ruddy complexion (with a tendency to duskiness), chesnut hair, much beard, good eye, courteous, fair-conditioned, noble deportment, just, a lover of horses, accomplished, and deserving respect."*

The probability of corporeal maladies is denoted by the position of Saturn and Mars, rising, near the ascendant; they will cause *accidents,* but not *lasting diseases.* The square aspect of Mars to the Sun denotes danger of a blow "on the left side of the head, near the ear."

The position of Mercury (weak and afflicted by Mars), who is ruler of the sixth house in the scheme, denotes an excitable temperament.

There is a predisposition to epileptic attacks, which, however, may be easily warded off by temperance.

The ascending degree will show the general constitutional diseases of the native.

There will be danger of fever by over-heated blood, caused by sport and exercise in *hunting,* &c.; and the native will be likely to have accidents by *horses.*

* The planet Saturn so near the Ascendant will render the complexion darker than it would otherwise have been.

Let his Royal Highness thank Providence that the science of astrology has not yet been "put down"; and let him, or the Court sycophants who may be about his person, beware of injury to him by a horse *in the month of May*, 1870, when the evil Saturn *will be exactly stationary* on the ascending degree of this nativity, which evil may be guarded against by prudence.

The character of this illustrious native (as given by Zadkiel), so deeply important to the loyal subjects of his mother, is here subjoined :—

THE QUALITY OF THE MIND.

"The rational and intellectual qualities are to be judged by the situation of Mercury; while all others, with regard to the mere sensitive faculties, and are independent of reason, are considered by the Moon and such stars as she may be configurated with.

"In this nativity we find both Mercury and the Moon in bi-corporeal signs, which render the mind variable, versatile, not easy to be understood, volatile, and unsteady; amorous, wily, fond of music, careless, full of expedients, and prone to regret his acts.

"The potent position of Jupiter so near the ascendant, and aspecting the Moon, makes him liberal, frank, self-confident, brave, ingenious, unreserved, yet acute. Further, the mental qualities will be exquisite, unimpeded, and successful; and the close sextile aspect of Mercury and the Moon will give variety of talent and much mental ability. Jupiter here rules Mercury and aspects the Moon, and is gloriously situated. He then, says Ptolemy, 'renders the mind generous, gracious, pious, reverent, joyous, courteous, lofty, liberal, just, magnanimous, noble, self-acting, compassionate, fond of learning, beneficent, benevolent, and *calculated for government*.'

"But Jupiter is conciliated with Venus, and, by the same authority, 'will render the mind pure, joyous, delighting in elegance, in the arts and sciences, and in poetry and music; valuable in friendship, sincere, beneficent, compassionate, inoffensive, religious, fond of sports and exercises, prudent, amiable, affectionate, gracious, noble, brilliant, candid, liberal, discreet, temperate, modest, pious, just, *fond of glory*, and in all respects honourable and worthy.'

"No doubt the planet Saturn, so close to the eastern horizon, will also powerfully affect the disposition. But he is also 'posited in glory,' as Ptolemy mentions, and will tend to make the native 'careful of his person, strong, and profound in opinion, laborious, imperious, austere, singular in mode of thinking, hostile to crime, avaricious, parsimonious, an accumulator of wealth, violent, and envious.' Yet much of the closeness of character produced by Saturn will be remedied by the Sun being so closely 'conciliated with the lord of mental temperament; contributing thereby to increase probity, industry, honour, and all laudable qualities.'

"The square of Saturn to the Moon will add to the gloomy side of the picture, and give a tinge of melancholy at times to the native's character, and also a disposition to look at the dark side of things, and lead him to despondency; nor will he be at all of a sanguine character, but cool and calculating, though occasionally rash. Yet, all things considered, *though firm, and, sometimes positive in opinion, this royal native, if he live to mount the throne, will sway the sceptre of these realms in moderation and justice, and be a pious and benevolent man, and a merciful sovereign.*"

THE FORTUNE OF WEALTH.

The *Pars fortunæ* (⊕) has the sextile aspect of Venus near, and the close sextile of Saturn, who is "configurated" with Jupiter. Ptolemy states that this provides "wealth through inheritance." It may, therefore, be judged that this royal native will enjoy the inheritance of his ancestors' dignity and wealth. This blessing, reader, is not vouchsafed to all potentates *born* to a throne; it depends upon the positions of the stars at birth, let the sceptics say what they please to the contrary.

FORTUNE OF RANK.

The angular position of the Sun, who is well aspected, denotes *honours;* and being in the sign Scorpio, in sextile to the planet Mars, the Prince will successfully patronise the wooden walls of England; and he will be partial to maritime affairs, and to naval wars. The position of Mars and Saturn in Capricorn denotes losses in *India;* that sign ruling that part of the world, as well as Greece, Mexico, part of Persia, the Orkney Islands, Oxford, probably Brussels, and some other places, which will be explained in the chapter on *mundane* astrology.

MARRIAGE AND CHILDREN.

The square aspect of Saturn and Mars to the Moon and Venus, respectively, denotes that the native is likely to have

trouble in his matrimonial speculations; "yet will he marry a princess of high birth, and one who will not be undeserving of his kindest and most affectionate attentions." This ceremony may probably happen early in the year 1862.* Time enough between this and then for the repeal of that curious specimen of legislative wisdom, the Royal Marriage Act.

The position of Mars, ruler of the tenth and eleventh house, denotes an heir like his father—*great, eminent, and illustrious.*

It has been already stated that the Prince may expect some remarkable elevation of rank in the course of next summer, on account of the Sun—in this nativity strong, and well aspected—coming by directional motion to the conjunction of the midheaven.†

But there is a difficulty in fixing the *precise* time of this important event, on account of the figure not having been rectified—that is, the very moment of the child's first existence has not been tested by rectification, which is, correcting the estimate time of birth, to find the *true* time; although, in this instance, the probability is in favour of the exact time having been noted.

But such is rarely the case; and as it is most important for the artist to obtain the *exact* time of birth before making his calculations, a few words will here be added touching the process of rectification, especially as an erroneous idea has prevailed that such process "amounts to giving the prophet a power of making almost any change he pleases."‡

The fact is, as stated above, unless the time of a child's birth be accurately noted by an astrologer, or for astrological purposes, it is very likely to be incorrect; and, as an error of half a minute may throw a direction out six weeks, and an error of two minutes cause the direc-

* Perhaps, ere then, princes, as well as peasants, will read astrological books, and profit by the advice given by their authors.

† Lilly says (p. 672), "The direction of the midheaven to the body of the Sun, prefers the native to dignity and honour; makes him familiar, known, and well accepted of kings, nobles, persons of honour, men of principal command and trust in the commonwealth," &c.

‡ *Penny Cyclopædia:* Article, "Astrology."

tion to be wrong by *six* months, it is absolutely necessary to ascertain the true time of birth, when only the *estimate* time is known. An error of three degrees of motion, equal to twelve minutes of time, would throw out a secondary direction of the Moon to any aspect of the ascendant not less than *three months*, and so tend to confusion and error. For instance, the primary directions spreading over a space of several months, might denote danger by *drowning;* and if during that influence the Moon should come to an opposition of the ascendant in the *secondary* direction, it might be judged that the chief danger would be during the week when the Moon came *exactly* to the opposite degree and minute of those ascending at birth. Now, if the ascendant were wrong by only *one* degree, this time could not be ascertained to within a month.

Ptolemy devotes a chapter (Book III. chap. iv.) to this matter, wherein he delivers certain precepts which have obtained the name of Ptolemy's *Animodar*—a term probably Arabic, if it be not a corruption of the Latin words *animum*, or *animam, dare*—"giving animation or life." "Yet," adds Mr. Ashmand, "this meaning seems scarcely close enough." The position of the planets at the new or full Moon, whichever it might be which happened to take place next before the time of birth, was observed, and certain deductions were made from the position of the planets at that time, and at the estimate time of birth, by means of which the astrologer endeavoured to settle the precise time of birth, and to ascertain "in a natural and consistent manner," the then actually ascending degree of the Zodiac.

But the modern practice is to erect the figure of the heavens for the *estimate* time, and to complete the speculum of the planets' places for that time; then, if the birth be that of a person who has lived a few years, some two or three important events which have happened to the native — such as marriage, death of a near relative, &c. —should be ascertained; and the respective periods at which they have occurred, and the *solar arc* for each of

such periods should be calculated. — See *Grammar of Astrology*.

The best directions for rectification are those of Mars, because the effects generally answer *closely* to the time of the direction; but Saturn's influence comes on slowly. Personal accidents are well for rectifying the figure.

The measles, scarlatina, or small-pox are generally caused by Mars. This system of rectification is very important in practice; for, unless the artist can get the true time of birth to within *half a minute*, it is not possible to frame predictions accurately as to the period of many "accidents" which will happen to the native during his life: wherefore, it is not surprising that predictions frequently fail, with respect to *children* especially.*

Having found the *solar* arc, it should be seen whether any direction falls near, the nature of which corresponds with the nature of the event; and then, to know the error of the estimate time of birth, it is necessary to find the difference betwen the solar arc and the arc of direction—in the manner pointed out in the "Grammar of Astrology"—which will be effected according to the particular character of the direction which may correspond with the nature of the accident.

* Rule to calculate the Solar Arc: Turn the age at which the event happened—for instance, the native's accession to wealth, &c.—into days and hours after birth, by allowing a day for one year, and two hours for one month; add this number of days and hours to the time of birth, and look in the ephemeris for the longitude the Sun will have arrived at, at that period.

Then find the right ascension corresponding to that longitude, and subtract from it the right ascension of the Sun. The difference will be the solar arc required.

CHAPTER IX.

Climacterical Years.

"As man, perhaps, the moment of his breath
Receives the lurking principle of death—
The young disease, that must subdue at length,
Grows with his growth, and strengthens with his strength:
So cast and mingled with his very frame
The mind's disease, its ruling passion came;
Each vital humour, which should feel the whole,
Soon flows to this in body and in soul;
Whatever warms the heart or fills the head,
As the mind opens and the functions spread,
Imagination plies her dangerous art,
And pours it all upon the peccant part."

Pope.

From the early ages until the present day, the several divisions of the life of man have engaged the attention of physicians and philosophers at various periods; and these have considered the divisions to be four in number—in accordance with the four quarters of the year—spring, summer, autumn, and winter. Such life has, likewise, been sub-divided into seven ages. Robert Record,* a physician, of the sixteenth century, in a work published about 200 years since, says, with reference to the alteration of the human frame:

"You shall understand that the chief differences are four; that is to say, childhood, youth, manhood, and old age; for though there be commonly *seven* ages reckoned, yet there be four principal, and the other three be comprehended under these four. Childhood endureth from the hour of birth till the end of 14 years of age, and is of complexion hot and moist: at the end of 14 years beginneth youth, and lasteth till the 25th year, and this age, of all others, is most temperate: from 25 until 35 years is the flourishing of manhood; but yet that manhood lasteth (though not in full freshness) until 50 years of age, and this age is of complexion hot and dry: from 50 years forward is the time of age peculiarly called *age*, in which time man's nature is cold and dry."

* He was physician to Edward VI. and Queen Mary. He first introduced algebra into England, and he was the first who wrote upon the doctrine of the sphere in England. He died in 1558, in the King's Bench Prison, confined for debt.

Moxon, respecting climacterical years, gives the following definition concerning them.* "Climacterical years, so called from the Greek word *climax*" (a gradation or round of a ladder, because they are the great steps, or remarkable degrees, whereby man's life ascends or mounts up to its appointed period), "are certain observable years, which are usually attended with some grand mutation of life or fortune—as the seventh year; the twenty-first, made up of three times seven; the forty-ninth, made up of seven times seven; the sixty-third, being nine times seven; and the eighty-first, being nine times nine; which two last are often called the grand climactrics, in which many famous men have been observed to die. Not only the learned heathens, viz., Plato, Cicero, and Macrobius, have written much of these climacterical years, but several fathers and doctors of the Church—as St. Ambrose, Austin, Bede, &c. —have justified the observation to be neither superstitious nor unprofitable."

And in page 45, same work, under the article "Enneatical Days or Years," he has the following words in explanation :—

"Every ninth day of a sickness, or year of one's life, which is thought to bring some great alteration in the disease, or mutation of fortune."

Blanchard† divides the human life into parts, in the manner following:

"*Ætas*, part of the Duration of Life, wherein human bodies undergo a considerable and sensible change, and it is six-fold. 1. *Prientia*—Childhood, which is reckoned to the fifth year of our age, is distinguished into the time before, at, and after breeding of teeth. 2. *Adolescentia*—Youth—reckoned to the eighteenth, and youth, properly so called, to the twenty-fifth year. 3. *Juventus*—reckoned from the twenty-fifth to the thirty-fifth. 4. *Virilis Ætas*—Manhood—from the thirty-fifth to the fiftieth. 5. *Senectus*—Old Age—from fifty to sixty. 6. *Decrepita Ætas*—Decrepit Age—which at last is all swallowed up in death."

Ptolemy, in Book IV. chap. x. of the "Tetrabiblos,"

* Mathematical Dictionary. 1692.
† Physical Dictionary, published 1715—article, *Ætas*.

has made some special remarks upon this part of the subject. The following are his words:

"Now, as in all genethlialogical cases, a certain common and general arrangement, affecting the region or country, and the race or generation, is pre-supposed to be in operation; to which arrangement, particular inferences relating to the form of the body, the properties of the mind, and national habits and variations, must each be subservient; and as, in these respects, certain causes more general and predominating are pre-supposed in existence before particular causes, due care must consequently be taken, in order to make an inference consistent with the course of nature; to observe always the originating and predominating cause, and never to lose sight of it; lest some similarity in nativities (if any such should exist) might induce an assertion, when the original predominating cause proceeding from the region itself had been overlooked, that the native of Ethiopia will be born of white complexion, and with long or straight hair: or, on the other hand, that the natives of Germany or of Gaul will be black in complexion, or have curled hair; or that the said nations are polished in manners, and cultivate learning, but that the people of Greece are barbarous and illiterate; and so, in short, of any other countries, without duly considering the national differences and variations in their several courses of life.

So also, with regard to the *division of time*, it is in the same manner essential to consider the different qualities of the several *ages of life*, and to predetermine the appropriate fitness of every age to such events as may be expected, in order to avoid the gross error which might arise from a merely vague consideration of the subject, by attributing to infancy some deed or circumstance of too complete a nature, and belonging rather to manhood, or by ascribing to extreme old age the procreation of children, or some other action belonging to youth: and to adopt, on the contrary, to each separate age such circumstances as seem, by due observation of the periods, to be suitable and appropriate thereto."—PTOLEMY, Book IV. chap. x.

He proceeds to state that the mode of consideration of the periodical divisions of time is analogous to the arrangement of the planetary orbs. Thus:

"The first age of infancy, enduring for four years, agreeing in number with the quadrennial period of the Moon, is therefore adapted to *her*.

"After this, the age continues for ten years, accommodating itself to the sphere of *Mercury*, the *mental* faculties develope themselves during this period."

VENUS, corresponding with the next and third age, lasts through the following eight years—the period during which the native is likely to encourage "an unrestrained impetuosity and precipitancy in amours."

The Sun influences the fourth age, which endures for *nineteen* years, according to his number. The native during this period "becomes a man, and puts away childish things."

MARS prevails over the fifth age, that of manhood, agreeing in duration with his own period, viz., fifteen years. "He induces greater austerity of life, together with vexation, care, and trouble."

JUPITER influences the sixth sphere, the maturer age, during the twelve years corresponding to his own period. "He operates the relinquishment of labour, of hazardous employment and tumult, and produces greater gravity, foresight, prudence, and sagacity, favouring the claim to honour, respect, and privilege."

SATURN "regulates the final old age, as agreeing with his chilluess. He obstructs the mental movements, the appetites, and enjoyments, rendering them imbecile and dull, in conformity with the dulness of his own motion."

The above is according to Ptolemy; but some modern authorities seem to incline to the belief that the *critical* years of human life are as follows:—The 5th, 11th, 17th, 21st, 25th, 30th, 35th, 43rd, 45th, 50th, 55th, and 60th years. Of these, the first five years are governed generally by the Moon; from the fifth to the seventeenth, by Mercury; thence to the twenty-fifth, by Venus: the next ten years by the Sun; the next fifteen years, the most active part

of life, by Mars; the next ten years by Jupiter; and from thence to the last age belongs to Saturn and Herschel.

It is necessary, before forming a judgment on changes in matters connected with critical years, to consider well the situation in life of the persons concerned.

According to Ptolemy,* "*Times* are reckoned in seven ways, viz., by the space between two significators, by the space between their mutual aspects, by the approach of one to the other, by the space between either of them and the place appropriated to the proposed event, by the descension of a star with its addition and diminution, by the changing of a significator, and by the approach of a planet to its place."

Some artists† conceive that this *changing* of the planets from sign to sign, thus forming configurations with their actual places at birth, or with the luminaries, has a tendency to produce events of a character similar to "directions," although not so powerful.

The periodical revolution of the *Moon* is performed in 27 days, 7 hours, and 43 minutes. Hence, about the 7th day she forms a square aspect, and about the 14th day she forms an opposition aspect to her own place in the radical figure. Therefore, some time in the course of the 7th *year*, she becomes quartile to her own place, and causes what is termed the quartile climacteric. Unless neutralized or modified by other aspects, this is an unfortunate position. Upon a like principle, during each ninth year the Moon holds a *trine* aspect to the place she occupied at the nativity.

This is generally favourable, unless counteracted by adverse aspects.

Therefore, a seventh, fourteenth, twenty-first, twenty-eighth year is a quartile, or evil climacteric; the ninth, eighteenth, twenty-seventh, and thirty-sixth years are *trine* climacterics, and they promise benefits; the grand climacterics are the forty-ninth year and the sixty-third year. The former is the square of the term, which consti-

* Centiloquium—Aphorism LXXXI.
† See Raphael's Manual, p. 165-6.

tutes the quartile, seven times seven being forty-nine; and the latter being the trine multiplied into the square, as seven times nine are sixty-three. Both these periods of an individual's life are, therefore, deemed to be generally important.

The Moon, according to this principle, is chiefly instrumental in causing changes, &c., by her periodical direction. But these inferior directions, as well as the subject of climacterical years, are not quite universally admitted, and some astral authors do not even name them.

The casual observer is generally disposed to remark a difference of countenance and of form among persons of his acquaintance, at various periods of life. He exclaims, "How such a one is grown!" "How such another individual has improved!" and the serious, business-like demeanour assumed by a third is observed. Changes in the human countenance indicate the mental passions, as well as corporeal changes. And as mental motions are connected with mutations in the affairs of an individual, it naturally follows that such matters apparently go hand in hand with each other; consequently, changes in the body tend to bring forward other mental and sensual changes, and these agitations in physical and mental powers introduce alterations in circumstances, the same depending partly upon the radical position of the planetary bodies at the birth of an individual.

As before stated, the precise time of life when these changes happen has been a subject of much discussion among philosophers. The opinion of R. Record, just quoted, has been confirmed by the great poet Shakspeare, in whose well-known language this part of the subject may be concluded:—

"All the world's a stage,
And all the men and women merely players;
They have their exits and their entrances,
And one man in his time plays many parts,
His acts being seven ages. At first, the infant,
Mewling and puking in the nurse's arms.
And then the whining schoolboy, with his satchel,
And shining morning face, creeping, like snail,

Unwillingly to school. And then the lover,
Sighing like furnace, with a woful ballad
Made to his mistress' eyebrow. Then a soldier,
Full of strange oaths, and bearded like the pard,
Jealous in honour, sudden and *quick in quarrel*;*
Seeking the bubble reputation,
Even in the cannon's mouth. And then the justice,
In fair round belly, with good capon lined;
With eyes severe, and beard of formal cut;
Full of wise saws and modern instances:
And so he plays *his* part.† The sixth age shifts
Into the lean and slippered pantaloon,
With spectacles on nose, and pouch on side;
His youthful hose well saved, a world too wide
For his shrunk shank; and his big, manly voice,
Turning again toward childish treble, pipes
And whistles in his sound. *Last* scene of all,
That ends this strange, eventful history,
Is second childishness and mere oblivion:
Sans teeth, *sans* eyes, *sans* taste, *sans* everything.‡"

* See *ante* p. 55.
† Justice Leatherhead, for instance, in nabbing Sidrophel, plays *his* part.
‡ *As You Like It*, Act. I. Scene 7.

CHAPTER X.

Horary Astrology.

"To *see* and know the worst is to take from fear her main advantage."—*Villette*, by Currer Bell.

It has been already stated that *Horary Astrology*, or the art of resolving particular *questions* by a figure of the heavens, is founded on the *sympathetic* properties which are found to exist, more or less, throughout nature.

"It is possible that the medium through which this influence operates, and which causes distant portions of matter to operate on each other, may in all probability consist of a very fine elastic and subtle fluid which emanates through infinite space, being wholly imperceptible except by its effects; and thus apparently *unaccountable*, were it not attributed to celestial agency, but which to a believer in planetary influence appears nothing more than the ordinary but unerring laws of nature. Thus this same species of divination (if anything which has certain demonstrable *rules* for its basis may be so termed), notwithstanding the silly, common-place jeering, and the foolish ridicule of self-conceited witlings, is really founded on the same immutable laws to which the universe at large is subject."*

Unless the question be put with an earnest desire to obtain a correct reply, it is not deemed *radical*—that is, fit for judgment.

The general rules which denote whether a figure be radical or not will be subsequently explained; but it may here be observed that, generally, the fact of the early de-

* Manual of Astrology.

grees of a sign rising shows that the query is scarcely ripe for judgment; while the last degrees of a sign rising show generally either that the affair has been dabbled with, or that the time for an exact answer has elapsed. Probably the mutual sympathy which exists in the respective horoscopes of the artist and of the querent here has much influence as to a question being radical; and if it should happen not to be radical at one time, it may be at some future time. Patience is a real virtue in the consideration of this matter.

Horary astrology is so named from the Latin word *hora*, an hour. According to Herodotus, *Horus* or *Orus* was the Egyptian name for the Sun. The Hebrew *or*, lux (light or day), and *oriens* (eastern), appear to have had the same origin.

THE FOLLOWING TERMS OF ART ARE APPLICABLE TO HORARY QUESTIONS:

Application.—This is the going of two planets to each other's aspect, the *light* planets applying only to the more ponderous. It is either—1. *Direct*, when the planets move according to the order of the Zodiacal signs. 2. *Retrograde*, when both planets move contrary to the order of the Zodiacal signs applying to each other. 3. Mixed, when one planet being direct and the other retrograde, they yet apply by mutual aspect.

Separation is when two significators have recently *been* in aspect, and the aspect is passed.

For instance, if Venus were posited in 1° ♒, and Herschel 6° ♊, they are said to be applying by aspect; but if Venus were posited in 8° ♒, and Herschel in 6° ♊, the aspect (a *trine*) would be over, Venus having just separated from the configuration of Herschel.

It is desirable to note the difference, as application is the sign whereby events are foreshown to taken place, but separation denotes what *has* taken place, whether it be good or evil.

Motion is of two kinds, direct and retrograde. Direct motion is that when the planet moves in the true order of the celestial signs, as from Virgo to Libra, for instance. *Retrograde* motion, as before explained, is the moving backwards, or *reverse* to this order, as from Libra back into Virgo. A planet, when in such a position as seen from the Earth, is marked in the Ephemeris with the letter R.

Prohibition is so called when two planets apply by aspect to each other; but, ere the aspect can be formed, another planet steps in, and by the interposition of *his* aspect, either retards or altogether prevents the accomplishment of the business inquired about: for instance, were Jupiter in 4° of *Taurus*, Herschel in 6° of *Virgo*, and Mercury in 5° of *Scorpio*.

Here Jupiter applies to a trine aspect of Herschel; but before the aspect

is completed, Mercury, being swifter in motion, forms the sextile himself, and thus *prohibits* the affair, which would probably denote a final cessation. The person signified by Mercury would describe the individual by whose interference the affair would be damaged.

Combustion.—This is unfortunate, especially with respect to the Moon. It denotes the position of a planet within 8 degrees and 30 minutes of the Sun's body, when the influence of the planet is conceived to be burnt up by the Sun's rays.

Besieged is the situation of a planet fortunate by nature between two malevolent stars, as Herschel in 20 degrees of Taurus, *Venus* in 23 degrees of Taurus, and Saturn in 28 degrees of Taurus. She is then *besieged*, and very unfortunate. The *significator*, or individual signified by Venus, would be thereby deemed "hemmed in," or surrounded with ill fortune.

The Significator of any individual is the planet which rules, or which has dominion by his *house*, over the part of the figure or scheme peculiar to the business inquired about.

For instance, if the question be connected with science or law, the lord of the ninth house is the chief significator of the matter. His good or evil aspects should be well observed prior to answering the question.

The Querent is the individual who proposes the question, to whom is given the ascendant. The *quesited* is the individual respecting whom the inquiry is made. In horary questions, as stated above, the ascendant is always given to the individual who *asks* the question, if not a relative; but if a relative, the lord of that house which signifies the relationship should be observed.

The Dragon's Head (☊).—This is a *symbol* of good, and it is generally considered to be of the nature of Jupiter.

The Dragon's Tail (☋).—This is the reverse; it is generally considered to be of the nature of Saturn. It was esteemed by the Arabian and Persian astrologers as especially "evil, noxious, and hateful in influence."

The *Pars Fortunæ* (⊕) has been already described. In *horary* questions it is merely a *symbol*; and it denotes gain or loss, according as it may be aspected.

Refranation.—This means the application of two planets to an aspect; but before the same can be completed, one of the planets turns retrograde (R.). This is generally deemed fatal to the success of the question.

Reception.—This is considered to be an aspect of amity and of concord. It denotes the position of two planets in each other's essential dignities. For instance, Leo is *the house* of the Sun, and Cancer is *the house* of the Moon. If, then, the Sun be in Cancer, and the Moon be in Leo, these two planets (for in astrological science the *Sun* is considered as a planet) would be in mutual reception.*

Peregrine.—This denotes a planet to be void of any essential dignity. He is thus rendered weak and unfortunate.

Void of Course.—This is the case frequently with the Moon in horary questions. It denotes the exit of a planet from the sign in which it may be posited, without forming any aspect with another planet. It is an evil testimony, and denotes uncertainty, &c. Matters scarcely ever go well or smoothly when the Moon is "void of course."

* This will be mentioned more particularly in the description of the planets' *dignities*.

A GENERAL DESCRIPTION OF THE PLANETS IN HORARY ASTROLOGY.

Saturn.—He is *slow* in motion, finishing his course through the twelve signs of the zodiac in 29 years and a half.

He has *two* of the twelve signs for his houses, Capricorn and Aquarius, in which signs he is believed to have chief influence. His exaltation—or, in other words, the sign in which he has most influence, next to the two last-named signs—is Libra, and he receives his fall in the opposite sign Aries. A planet in his fall generally shows a person in a weak and hopeless state. This planet is said to govern the *airy* triplicity by day; namely, the signs Gemini, Libra, and Aquarius. He is of a cold, dry nature, termed, as in nativities, the greater infortune.

When well *dignified*, Saturn *denotes*, in a horary question, a grave and studious character, reserved, and somewhat austere; and, as before-mentioned, a warm friend, but a bitter enemy.* When ill *dignified*, Saturn *denotes* a character liable to envy and mistrust; a person disposed to be timorous and wayward.

He generally denotes certain religious men, as monks, &c., husbandmen, and labourers; ancestors, and elderly persons; also persons connected with mining operations, in keeping sheep or cattle; plumbers, and labourers who are concerned in agricultural matters generally.

His influence commences to work when either he applies to any planet, or any planet applies to him, and is within the half of *nine* degrees added to the half of that planet's orb, and remains in force until he has separated an equal distance.

The *greatest years* signified by him are 465, his greater 57, his medium years 43½, his least 30. This means, that if a new building, town, city, or family be commenced when this planet is *strong*, it may be judged that the family,

* *Je n'oublierai jamais* may be said to be the motto of the Saturnine man.

&c., may continue 465 years in honour, &c. He denotes, as to age, decrepit old men; the like in plants, &c., and all living creatures.

Jupiter is placed next to Saturn. He is a masculine planet, temperately hot, and moist. He is called the greater fortune, author of temperance and justice.

When well *dignified* in a horary figure, he denotes an honourable character; indulgent to his wife and children, charitable, and devout; liberal, hating sordid actions; just, wise, and virtuous.

When ill dignified, he is a hypocrite in religion, careless, and of dull capacity.

The persons generally denoted by Jupiter are judges, senators, counsellors, ecclesiastical men, such as bishops and priests; doctors of the civil law; students in an university.

The person inquired about in a horary question, if signified by Jupiter, generally frequents public conventions, synods, convocations, altars of churches, courts of justice, and oratorios.

The greatest years of Jupiter are 428; his greater 79, his mean 45, least 12. Men of ripe judgment and of middle age are signified by this planet.

The planet *Mars* succeeds Jupiter. He rules the watery triplicity; namely, the signs Scorpio, Pisces, and Cancer. He is a masculine, *hot* planet; the lesser infortune, author of quarrels and contentions.

When well dignified in a horary figure, the person denoted by him is bold and confident, fond of war, and disposed to self-boasting, yet of prudent behaviour in his own affairs.

When ill dignified, he denotes a turbulent character, rash, and disposed to quarrel.

This planet denotes colonels, captains, or any soldiers having command in armies; apothecaries, surgeons, cutlers, barbers, curriers, and persons connected with tanning operations; armourers, watchmakers, and carpenters. He *causes* all hurts by iron, and diseases produced by anger or passion.

The places generally signified by *Mars* are furnaces, slaughter-houses, smiths' shops, places where bricks are burned, and cutlers' shops, forges, and armouries.

Years: In man, he governs the flourishing time of youth, from 41 to 56. His greatest year is 264, greater 66, lower 40, and least 15.

The Sun passes through the twelve signs in one year. He is void of latitude, and always moves in the ecliptic. His house is the sign Leo; and the sign Aquarius is his *detriment*, where he is weak and unfortunate. His exaltation is in the 19th degree of Aries; his fall is in the opposite place, viz., 19° ♎. The Sun governs the *fiery* triplicity; viz., Aries, Leo, and Sagittarius. He is always direct.

In nature, the Sun is hot and dry; masculine; and, if well dignified, he is equivalent to a fortune.

The Sun, well dignified, denotes an honourable, stately character; prudent, and of good judgment. The *solar* man is grave and confident, thoughtful, and affable; very humane, and fond of grandeur. He is never *mean*.

When ill dignified, the solar man is proud and disdainful, wanting gravity and soberness; boasting of his ancestry, &c.

The Sun denotes kings and emperors, &c.; dukes, and men in judicial capacity, such as justices of peace, &c.; goldsmiths, braziers, coppersmiths, and minters of money; and places denoted by the Sun are palaces, theatres, halls, &c. In age, he rules youth. His greatest years are 1460 (which was the *canicular* year of the Egyptians); greater 120, lesser 69, and least 19.

In a horary question, he is oriental between the fourth and tenth houses, and occidental from the tenth to the fourth houses.

Venus: A feminine planet, and temperately cold and moist; the lesser fortune, author of mirth and cheerfulness.

When well dignified, Venus denotes a quiet character—just the reverse of the Mars man; not vicious, cleanly in apparel, fond of music and *elegant* pursuits; cheerful, virtuous, and partial to society and to refinement.

When ill dignified, this planet denotes a riotous

character; one regardless of reputation, lazy, and careless, scorning religion.

She denotes musicians, mercers and embroiderers, silkmen, painters, and lapidaries; when connected with the Moon, ballad-singers, perfumers, and glovers. Her greatest years are 151; her greater 82, her mean 45, her least 8. In man, she governs youth from 14 to 28.

Mercury: He is the least of all the planets, never distant from the Sun above 28 degrees; by which reason he is seldom visible to the inhabitants of our earth. Of his own nature, he is cold and dry; he is benefic with good planets, evil with malefic planets. Mercury is, astrologically, the author of subtlety and devices; but his position with respect to other planets should be particularly noticed.

When well dignified, he represents a keen intellect, an able logician, very eloquent; a searcher into mystery and learning, witty, and clever; fond of travelling; partial to *occult knowledge*, ingenious, and, if a merchant, no man surpasses him in invention.

When ill dignified, a troublesome fellow, loquacious, and given to boasting; a trifler and busybody. .

Mercury denotes all literary men, mathematicians, *astrologers* (especially when connected with the planet Herschel), merchants, writers, sculptors, poets, orators, schoolmasters, attorneys; also grammarians, carriers, messengers, footmen, usurers.

His greatest years are 450; his greater 76, his mean 48, his little or least 20.

Of the *Moon:* She is nearest to the Earth of all the planets—called by the ancients Lucina, Cynthia, Diana, Phœbe, Latona, Noctiluca, and Proserpina; all of which names prove that the various mythological fables originated in the ancient astrology of the Egyptians.

The Moon is never retrograde; but when slow in motion, and going less than 13 degrees and 11 minutes in 24 hours, she is equivalent to a retrograde planet.

The nature of the Moon is cold, moist, and phlegmatic; she is a *feminine* planet. When well dignified, she denotes an individual of soft manners, composed, a lover of science,

a searcher of *novelties*, rather unsteadfast, and desiring to live free from worldly cares.

When ill dignified, the Moon denotes a wandering, idle disposition; a careless, intemperate character, discontented, and prone to grumble and complain.

The qualities of persons denoted by the Moon are queens, and ladies of rank; also females in general, according to her position in the figure. She denotes, also, the common people and sailors; nurses, and, generally, multitudes, and persons who are connected with *liquids* in their occupation.

Her greatest years are 320; greater 108, mean 66, least 25.

The Dragon's Head in a horary figure is masculine, and a benefic, as before stated; but the Dragon's Tail the reverse, for he is evil.* *And when in conjunction with any of the fortunes, significators in the question, though the matter by the principal significator may be fairly promised and likely to be perfected, yet do there generally fall out many controversies, &c.; and unless the principal significators be angular, &c., frequently the whole matter comes to nothing.* A few modern artists deny that these points should be considered, either in nativities or horary questions.

The *nature* of Herschel has already been mentioned. In a horary figure, he generally denotes an eccentric, *odd* person; not very fortunate, and generally abrupt in his manners—*a rough diamond.* When well aspected, he promises unexpected benefits; and, if afflicted, he shows remarkable losses. In questions respecting marriage, his evil aspect to Venus, the Moon, or the seventh house, denotes ill-fortune. He frequently denotes the death of a relation.

THE COLOURS OF THE PLANETS AND SIGNS.

Saturn gives black colour; Jupiter, a colour mixed with red and green; Mars, red, or iron colour; the Sun, yellow,

* The Dragon's tail ever implies deceit and delusion.

or yellow purple; Venus, white, or purple colour; Mercury, sky colour—blueish; the Moon, a colour spotted with white, and other mixed colours.

Aries, white mixed with red; Taurus, white mixed with lemon; Gemini, white mixed with red; Cancer, green, or russet; Leo, red, or green; Virgo, black, speckled with blue; Libra, black, or dark crimson; Scorpio, brown; Sagittarius, yellow, or a green sanguine; Capricorn, black or russet; Aquarius, a sky colour with blue; Pisces, white *glistening* colour, like a *fish* just taken out of the water.

The twelve signs are divided into

Northern Signs	♈, ♉, ♊, ♋, ♌, ♍
Southern Signs	♎, ♏, ♐, ♑, ♒, ♓
Tropical Signs	♋ and ♑ } Moveable.
Equinoctial Signs	♈ and ♎ }
Double-bodied Signs . . .	♊, ♍, ♐, ♓.

The fiery, earthy, airy, and watery signs are always in trine aspect to each other, four signs apart. The moveable, common, and fixed signs are in square aspect to each other, three signs apart.*

Moveable	Aries, Cancer, Libra, Capricorn
Common	Gemini, Virgo, Sagittarius, Pisces
Fixed	Taurus, Leo, Scorpio, Aquarius
Fiery	Aries, Leo, Sagittarius
Earthy	Taurus, Virgo, Capricorn
Airy	Gemini, Libra, Aquarius
Watery	Cancer, Scorpio, Pisces.

The general description of persons influenced by each of these signs has been noticed in the chapter on nativities. It is unnecessary to repeat that description in this place.

* The *diseases* signified by the several signs it is better to omit than to merely give a partial description of them. Details would be out of place in a book intended for general readers. A full and particular account of these several diseases will be found in "Lilly's Astrology," edited by Zadkiel.

"The Signs of the Zodiac.

"The year comprises four seasons—spring, summer, autumn, and winter. Of these, the spring partakes chiefly of moisture; for on the dissipation of cold and recommencement of warmth, an expansion of the fluids takes place. The summer is principally hot, owing to the Sun's nearest approach to the zenith. The autumn is principally dry, because the recent heat has absorbed the moisture. And the winter is chiefly cold, the Sun being then at his farthest distance from the zenith.

"The beginning of the whole zodiacal circle (which in its nature as a circle can have no other beginning nor end capable of being determined) is therefore assumed to be the sign of Aries, *which commences at the vernal equinox;* since the moisture of spring forms a primary beginning in the zodiac, analogous to the beginning of all animal life, which in its first age of existence abounds principally in moisture. The spring, too, like the first age of animal life, is soft and tender: it is therefore suitably placed as the opening of the year, and is followed by the other seasons in appropriate succession. The summer comes second, and in its vigour and heat agrees with the second age of animals—the prime of life, and the period most abounding in heat. Again, the age when the prime of life has passed away, and in which decay prepares to advance, is chiefly abundant in dryness, and corresponds to the autumn. And the final period of old age, hastening to dissolution, is principally cold, like the winter."—*Tetrabiblos*, Book I. chap. xiii.

"Among the twelve signs, some are termed tropical, others equinoctial, others fixed, and others bicorporeal. The tropical signs are two, viz, the first thirty degrees of the summer solstice, which compose the sign of Cancer; and the first thirty degrees after the winter solstice, comprising the sign of Capricorn. These are called *tropical*, because the Sun, after he has arrived at the first points, seems to *turn*, and to change his course towards a contrary latitude, causing summer by the *turn* he makes in Cancer, and winter by that which he makes in Capricorn. There are also two equinoctial signs—Aries, the first after the vernal equinox, and Libra, the first after the autumnal equinox. They are so called because the Sun, when in the first point of either, makes the day and night equal. Of the remaining eight signs four are fixed, and four bicorporeal. Those signs which severally follow immediately after the two tropical and the two equinoctial signs are termed fixed, because during the Sun's presence in them, the cold, heat, moisture, or dryness of the season which commenced on his arrival in the preceding tropical or equinoctial sign is then more firmly established: not, however, that the temperament of the season has in itself actually increased in vigour, but having continued for some time in operation, it then renders all things more strongly affected by its influence.

"The bicorporeal signs severally follow the fixed signs, and being thus intermediately placed between the fixed and the tropical signs, they participate in the constitutional properties of both, from their first to their last degrees."—*Tetrabiblos*, Book I. chap. xiv.

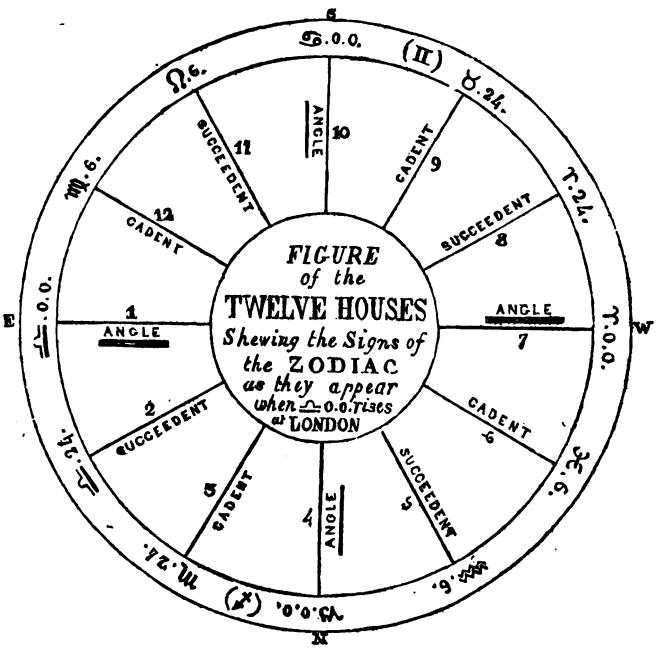
"Again, among the twelve signs six are called masculine and diurnal, and six feminine and nocturnal. They are arranged in alternate order, one after

the other, as the day is followed by the night, and as the male is coupled with the female.

"The commencement, it has been already said, belongs to *Aries*, since the moisture of the spring forms an introduction for the other seasons; and, as the male sex *governs*, and the active principle takes precedence of the passive, the signs of Aries and Libra are consequently considered to be masculine and diurnal. These signs describe the equinoctial circle, and from them proceed the principal variation, and most powerful agitation of all things. The signs immediately following them are feminine and nocturnal, and the rest are consecutively arranged as masculine and feminine by alternate order."—*Tetrabiblos*, Book I. chap. xvi.

In the annexed cut (No. 3), the angles and succeedent and cadent houses are seen at one glance.

FIGURE 3.



Libra rising.

The first house embraces 24° of longitude in the zodiac, viz., from ♎ 0° 0′ to ♎ 24°; the second house contains 30°, viz., from ♎ 24° to ♏ 24°; the third house contains 36°, viz., from ♏ 24° to ♑ 0° 0′, being 6° of ♏ and the whole of ♐; the fourth house contains 36°, viz., the whole of ♑ and 6° of ♒; the fifth house contains 30°, viz., from ♒ 6° to ♓ 6°; and the sixth house comprises 24 degrees of Pisces to the end of that sign, or ♈ 0° 0′. N.B.—The other *six* houses will be found to embrace exactly the same number of degrees of the opposite signs of the zodiac; the seventh being opposite to the first, the eighth to the second, &c. In the table of houses for London before-mentioned, with 0° 0′ Cancer on the midheaven, the reader will find the longitude of the six eastern houses, as here noted.

The map of the heavens is erected in the manner before described.

THE TWELVE HOUSES. *

These are marked from No. 1 to 12; and the double lines 1 and 7, which represent the eastern and western horizons and those marked 4 and 10, which represent the meridians below and above the earth, are the *cusps*, or the commencement of the angles. The lines numbered 2, 5, 8, and 11, are the cusps of the *succeedents*, so called, because they follow or *succeed* to the angles. These houses are next in power to the angles. Those lines marked 3, 6, 9, and 12 are the cusps or beginning of the *cadent* houses, so called,

* The principle upon which the heavens have been divided into twelve parts, or houses, has been already adverted to at p. 60; and how nature divides them into *four*, by the horizon and meridian lines, has been explained. The subdivision of these four into three each appears to have been very ancient, and is what *Manilius* signifies by the terms he so frequently uses of *Athlon* and *Athla*. It was in use among the ancient Babylonians, as the prophet Isaiah calls the astrologers "those who *divide* the heavens" (*Isaiah* xlvii. 13), which is rendered "star-gazers." It appears to have arisen from the fact that all the houses (which are not one of the four *angles*) are in aspect to the ascendant or midheaven; and so planets therein must needs signify something in connection with those important angles. The figure of the twelve houses has been for ages in use among the ancient Indians and Buddhists, as also among the more modern Arabian astrologers. The "magicians," mentioned so early as *Gen.* xli. 8, were called *cheretem*, from *cheret* (a pen or instrument to write or draw with), and *tam* (perfect); because they were "perfect in drawing their sacred astrological and hieroglyphical figures," says Parkhurst, p. 253, *Heb. Lex.*

because they are *cadent;* that is, *falling* from the angles. These are the weakest of the houses.

Thus, it is perceived that a planet in one of the *angles* is powerful; if in a *succeedent* house, it is less powerful; if in a *cadent* house, it is weak, and incapable of effecting much good or evil.

The First House (see the figure) contains all that part of heaven from the line where the figure 1 stands unto the figure 2, where the second house begins.

It is *one-third* of the distance between the horizon and meridian below the earth.

It has signification of a man's *life,* both in a nativity and in a horary figure. In eclipses and great conjunctions, and upon the Sun's annual ingress into Aries, it signifies the common people, or general state of that kingdom where the figure is erected. It represents the head and face of man; of colours, it represents the white. Aries and Saturn are the *co-significators* of this house, which is called the ascendant; because when the sun and planets come to the cusp of this house they *ascend,* and are visible in our horizon.

The Second House: This house concerns the estate or fortune of the querent; of his property, chattels, money lent, profit or loss; in law-suits, it denotes the friends of a man; in private duels, the *second* of the querent. In an eclipse or great conjunction, the poverty or riches of the people. In the Sun's entrance into Aries, it denotes the ammunition, allies, and magazines of the state.

It represents in man the neck and hinder part of it towards the shoulders; of colours, green. It is a feminine house, and succeedent.

The *co-significators* of this house are Jupiter and Taurus.

The Third House: Has signification of relations, short journies, letters, and messengers; it rules the shoulders, arms, hands, and fingers; of colours, it governs the red and yellow, or sorrel colour. The co-significators of this house are Gemini and Mars; it is cadent, and masculine. The Moon posited in this house is fortunate.

The Fourth House: This house relates to *fathers* in

general; lands, mines, and hidden treasures; also the determination or *end* of any matter; towns, cities, or castles; ancient dwellings, and the quality of ground purchased. This house rules the breast and lungs; and, of colours, the red. Its co-significators are the Sun and Cancer. It is called the angle of the earth, or *Imum Cœli*. It is feminine, and the north angle.

The Fifth House: This is the house of children, ambassadors, plays, games, and taverns. It rules the heart and back, and is masculine. Of colours, black and white. It is a succeedent house; its co-significators are Leo and Venus, which planet is fortunate when posited in this house.

The Sixth House: This house concerns servants and small cattle, with profit or loss connected therewith; also the cause and quality of *sickness*, its duration, and the probability of its cure. It signifies, also, uncles and aunts; a feminine and cadent house. Of colours, it rules the black. Its co-significators are the sign Virgo and the planet Mercury. In a question of sickness, Mars and Venus in conjunction in this house denote a good physician This house rules the part of the body ruled by the sign Virgo.*

The Seventh House: This house gives judgment of *marriage*, and it describes the quesited. It solves questions touching wives, &c.; their condition and family; and of matrimonial affairs generally: also of public enemies, the defendant in a lawsuit, in war the opponent; quarrels, duels, and lawsuits; in astrology, the artist himself; in physic, the physician; thieves, fugitives, and outlaws. In an annual ingress, whether war or peace may be expected; of victory, who overcomes and who is conquered; its co-significators are Libra and the Moon. Saturn, Mars, and Herschel, in this house, denote troubles in marriage. Of colour, the house rules a dark black. It

* Any elementary work upon the science will point out the particular *sign* which rules the corresponding part of the body. It will be obvious that in a work which is intended for general readers of both sexes, any reference to *medical* details would be out of place.

is called the angle of the west, is masculine, and it rules the part of the body ruled by the sign Libra.

The Eighth House: It denotes the estate of deceased men; wills and legacies; the dowry of the wife or intended wife; also whether the same be much or little, and the probability of obtaining it. In duels, it represents the adversary's second; in lawsuits, the defendant's friends; the *kind* of death a man shall die; the heir of the deceased. If the querent's significator be placed in the eighth house, it denotes fear and anxiety of mind. It rules the part of the body ruled by the sign Scorpio; of colours, the green and black; of signs, it has Scorpio for co-significator, and Saturn. It is a succeedent house, and feminine.

The Ninth House: Signifies voyages and long journies; religious men, dreams, visions, learning, church livings, and the kindred of the wife or husband. Of colours, it rules the green and white; of the body, it rules the part ruled by Sagittarius. Its co-significators are Jupiter and Mars. The Sun in this house is fortunate; it is masculine and cadent.

The Tenth House: It personates kings, princes, and nobles; empires and kingdoms; it rules, of colours, the red and white; it also denotes mothers. This house is the *medium cœli*, or midheaven, and is feminine. Its co-significators are ♃ and Mars. Either Jupiter or the Sun is fortunate in this house; Saturn and the Dragon's Tail are evil.

The Eleventh House: Represents friends and friendship, hope and confidence, praise, and fidelity or falseness of *friends*. It concerns the counsellors of kings and their allies; their money, &c.; in war, ammunition, &c. It represents also courtiers, &c. This house has the sign *Aquarius* for co-significator, and, like that sign, it rules the same part of the body, the legs to the ancles; of colours, saffron or yellow. It has also the Sun for co-significator. The house is succeedent and masculine.

The Twelfth House: Denotes *private enemies*, great cattle, trouble and affliction. It has co-significators *Pisces*

and Venus. Saturn is quite in his element in this house, being naturally the author of mischief. It rules, in man's body, *the feet*, agreeing with Pisces; and in colour it represents the green. The house is cadent, and feminine.

These respective qualities of the houses are applicable also to nativities; and the placing in of the planets is similar to the mode adopted in nativities.

In a horary question, the *Pars Fortunæ* is calculated by adding together the longitude of the ascendant and the longitude of the Moon, from which is subtracted the longitude of the Sun: the remainder will be the longitude of *Pars Fortunæ* (⊕).

The aspects to be regarded in horary astrology are similar to those mentioned in the description of nativities, except that the parallels are not generally used.

With respect to the *conjunction*, in order to know whether it should be considered, let the orbs of the two planets be added together, and one-half the sum be taken; if the planets be beyond that distance, they are not even in *platic* conjunction. The same rule applies to other aspects. If the conjunction be in or near the same degree and minute of the zodiac, it is called a *partile* conjunction, and is powerful.

The orbs of the cusps of the houses are 5°; so if a planet be one-half its orb, and 5° more distant from a house, it is not in aspect to that house. This also is the case if the *aspect* of the planet fall beyond that distance from the cusp of any other house.

ORBS OF THE PLANETS.

These are the distances round a planet to which its influence extends. It is thus allotted: The orb of Saturn 9 degrees, Jupiter 9 degrees, Mars 7 degrees, the Sun 15 degrees, Venus 7 degrees, Mercury 7 degrees, the Moon 12 degrees, Herschel probably 7 degrees in all horary figures.

The zodiacal and mundane aspects, and the parallels, have been already described.

There are *twelve* houses to be considered in horary astrology, "the exact nature of which is so requisite, that he who learns the nature of the planets and signs without exact judgment of the houses is like an improvident man, that furnishes himself with a variety of household stuff, having no place wherein to bestow them. There is nothing appertaining to the life of man in this world which, in one way or other, hath no relation to one of the twelve houses of heaven: and as the twelve signs are appropriate to the particular members of man's body, so also do the twelve houses represent, not only the several parts of man, but his actions, quality of life, and living. And the curiosity and judgment of our forefathers in astrology was such, that they have allotted to every house a particular signification, and so distinguished human 'accidents' throughout the whole twelve houses. He that understands the questions appertaining to each of them, shall not want sufficient ground whereon to judge or give a rational answer upon any contingent accident and success thereof." —LILLY'S *Astrology*.

"If one demand of the artist what condition, quality, or stature the person inquired of is, then observe the sign of that house whereby he is signified, and the planet in it, the sign wherein the lord of that house is, and wherein the Moon is; mix one with another, and by the greater testimonies judge. If the query be concerning a disease, and Aries be either on the cusp of the ascendant or descending in the sixth house, it may be judged he has something in his disease of the nature of Aries. The concurrence of the other significators will point out particulars concerning the same."—LILLY.

In judgment of horary astrology, attention must be paid to the essential *dignities* of the planets. The planet is said to be *strong* when he has many essential dignities, either by his being in his *house*, *exaltation*, *triplicity*, *term*, or *face* when the figure is erected. These are essential dignities; but the planets may also be dignified *accidentally*, as when direct, swift in motion, angular, or by being in trine or sextile aspects with the benefics.

Prior to giving judgment, it is necessary to consider whether the figure be radical, as before-mentioned; that is, like the *radix* or root, the figure of birth. In addition to the fact already stated with respect to the early and late degrees of a sign rising, it is generally considered unsafe to judge the figure when the Moon is in the later degrees of a sign, as well as when she is *void of course*. If the cusp or the lord of the seventh house be afflicted, or if Saturn be therein, the artist is likely to err. When, which is frequently the case, the testimonies of fortunes and infortunes are *equal*, it is well to defer judgment until another question point out more clearly the probable result of the affair.

Presuming the figure to be *radical*, having considered the sign ascending and the lord thereof, it is necessary "to consider the matter propounded, and to which of the twelve houses it properly belongs; when you have found the house, consider the sign and lord of that sign, how, and in what sign and what part of heaven he is placed, how *dignified*, what aspect he has to the lord of the ascendant, who impedites your significator, who is a friend unto him, viz., what planet it is, and what house he is lord of, or in what house posited; from such a man or woman signified by that planet shall you be aided or hindered, or by one of such relation unto you as that planet signifies; if lord of such a house, such an enemy; if lord of a house that signifies enemies, then an enemy verily; if of a friendly house, a friend. The whole natural key of (horary) astrology rests in the words preceding, rightly understood."—LILLY.

The ancients stated that there were four modes of discovering whether the demand of the querent should be, accomplished or not.

First, by the principal significators coming to conjunction, sextile, or trine aspects, without prohibition or refranation, the time of perfecting the same will be denoted by the nature of the house wherein such aspect may fall. Under certain circumstances, a square or opposition aspect will assist the bringing of the affair to perfection.

Second. *Translation.*—This is a powerful and beautiful testimony. It occurs when a planet, for instance *the Moon*, separates from the aspect of one planet and goes to the aspect of another. It denotes that the individual signified by the planet thus intervening will assist to bring the matter in hand to perfection.

"Consider what house the planet interposing or translating the nature and light of the two planets is lord of, and describe him, or her; and say to the querent that such an individual shall do good in the business of, &c.; viz., if lord of the second, a good purse effects the matter; if lord of the third, a kinsman; and so of all the rest of the houses."—LILLY.

Third. *Collection.*—This is an interesting testimony. It occurs when a planet receives the aspects of two others which are not themselves in aspect, or, in other words, *collects* both their lights.

It denotes that some third person, described by that planet, will promote the affair; that is, if it be received by them in some of their dignities—as frequently two men quarrel, and a neighbour reconciles the matters at difference to the satisfaction of both parties.

In questions, generally, the following points should be observed:

"The ascendant represents the person of the querent, and the second his estate, the third his kindred, the fourth his father, the fifth his children, the sixth his servant, or sickness, the seventh his wife, the eighth the manner of his death, the ninth his religion, or journies, the tenth his estimation or honour, mother, trade, &c., the eleventh his friends, the twelfth his secret enemies; also when one inquires touching any individual signified by the seventh house and the lord thereof, then such house is the *ascendant* of that individual, and it signifies his or her person; the eighth, the estate of that person, &c. (so on round the twelve houses). Let the question be of or concerning a *churchman*, or the brother of the wife, the ninth house shall represent each of these; but the tenth house shall be significator of *his* substance, &c.: and so continuing round about the whole heavens of the twelve houses. If a question be made of a king or nobleman, the tenth is his first house, the eleventh his second, &c. These things preceding being well understood, you may proceed to judgment."—LILLY.

The following is an epitome of rules adopted in horary astrology, for considering the planet or planets which hinder the thing demanded.

The planet obstructing should be noted; the planet to which the querent's significator is joined should be observed, or the Moon, and her disposition: if the lord of the ascendant, Moon, or significator of the thing propounded be joined to an evil planet, without reception, or if he be not evil, but yet be joined to an infortune without *reception*, the destruction of the thing demanded is denoted. A planet is *ill* disposed when peregrine, retrograde, combust; also if cadent, and not in aspect to the lord or cusp of the house of the thing demanded. The aspect to the *cusp* is better than to the lord of the house. If the significator as above be joined to an unfortunate planet—viz., retrograde, combust, or cadent—let it be seen whether *mutual reception* intervene,* which shows the perfection of the matter, though with labour and trouble.

If with *no* reception, the affair will come to nothing, although originally probable. A matter is generally perfected when the lord of the ascendant, the Moon, or lord of the thing demanded, or the planet who receives any of them, is free *from affliction*, even though there be no mutual reception.

If any one of them be free from the infortunes, and joined with any benevolent planet who is himself aspected by an evil planet without mutual reception, the matter will conclude favourably.

When planets in aspect are with reception, things are brought to pass; but if the aspect be evil, not without trouble and delays.

Fourth. *Prohibition* by any planet before the significators join in perfect conjunction with an evil planet will take off the malevolence of the latter; and if an infortune *collect* the light of other planets, or if light be translated to an infortune, the matter will not be effected without reception; namely, the infortune should be received by or ruled by the significators.

* Reception.—The being received by any planet is being in that planet's essential dignities.

These were Lilly's rules, generally, for the resolutions of questions and demands by Horary Astrology.

For an account of the several *diseases* signified by the houses, signs, and planets, respectively, the reader should refer to Lilly's Introduction to Astrology, by Zadkiel, page 5 (chap. v.), pages 57 to 67 (chap. xv.), and page 159 (chap. xxix.), where this important matter is scientifically treated, and rendered easy of comprehension to any individual of ordinary ability.

CHAPTER XI.

Horary Astrology (continued).

"Honour a physician with the honour due unto him, for the uses which ye may have of him; for the Lord hath created him. For of the Most High cometh healing, and he shall receive honour of the king."—*Ecclesiasticus* chap. xxxviii.

The correct time for erecting the figure is when one feels really desirous to obtain a correct answer, and the resolution is first formed to erect the figure. If it be radical, and self-love and prejudice be placed aside, a figure erected for that time may be safely judged; but, in case of application to an artist, the figure should be taken for the time when the same is made. If it be by letter, when it is first read and understood; if it be not a question, but an event suddenly happening, then the minute of its commencement will show by a figure its probable result, &c.; as the first setting off on a journey, beginning a letter, or particular business; or when one hears of a certain event happening, or first discovers the loss of an article, &c. In all these cases, the time of the first impression is the true moment for the erection of the figure.

Questions connected with the *first* house concern the health and life of the querent; judgment may be given upon these points, and also concerning the probable time of accidents happening to the querent. Lilly advises the artist to be very wary as to predicting the probable time of *death*, though it may be judged "that the querent will not be long-lived, or else subject to many calamities." He adds, "This knowledge will be useful to those who will use their reason to *avoid* those casualties their nature or inclinations would run them into."

Judgment concerning the safety or destruction of a *ship*

is also deduced from this house. The ascendant and the Moon signify the ship and cargo, the lord of the ascendant those that sail in her. In considering the various parts of the ship, let it be borne in mind that—

Aries rules the breast, or bows.
Taurus, the cutwater, and parts beneath.
Gemini, the rudder, or stem.
Cancer, the bottom, or floor.
Leo, the upper works.
Virgo, the hold.
Libra, the parts about the water's edge.
Scorpio, the seamen's berths, or cabin.
Sagittarius, the seamen themselves.
Capricorn, the end of the vessel.
Aquarius, the master, or captain.
Pisces, the oars, wheels, or sails.

Judgments concerning the *second* house include the position of the querent's estate, the time and means of acquiring it, &c.

The chief questions concerning the *third* house are respecting brethren, cousins, or neighbours, and short journies; also of reports, news, rumours, &c., whether true or false.

Judgments depending on the *fourth* house concern parents, lands, tenements, cities, towns, villages, and treasure found, things lost, also of the grave. In judging the locality of the thing lost, &c., the bearing of the signs is as follows:

Aries, East	Leo, East by North	Sagittarius, East by South
Libra, West	Gemini, West by South	Aquarius, West by North.
Cancer, North	Scorpio, North by East	Pisces, North by West
Capricorn, South	Taurus, South by East	Virgo, South by West.

The *fifth* house enables the artist to give judgment, and to answer interesting questions respecting children, &c.; also respecting ambassadors or messengers The *sixth* house is that of sickness; it shows its nature and its quality. The figure should be taken for the exact moment of the person falling sick, or of being obliged to take to

his bed; secondly, if that cannot be had, accept of that time when first any person spoke to a physician regarding the patient; or let the physician* himself note the time of his own first speaking with the patient, and let the figure be erected for that moment.

The cause and nature of the sickness is shown by the position of the significators, and of the nature of the signs on the ascendant and sixth house. Each house shows certain diseases; for instance, Aries, diseases in the head, &c. (See LILLY's *Astrology*, chap. xxix.)

The crisis or critical days are worthy of particular remark. "If the disease be not chronic, great alteration in the patient will be found near those times when the Moon arrives at a distance from her first place, when the patient was taken ill, of 45, 90, 135, or 180 degrees. To learn whether these *crisis* will be good or evil, see how she is aspected at those times. If she be in good aspect with a benevolent planet, it promises ease and an improved condition; but if she there meet with evil aspects of malevolent planets or the lords of the sixth or eighth houses, he will be worse, and medicines do little good. *I have always observed* that when the Moon came at the crisis to conjunction, square, or opposition of that planet which did afflict the ascendant, Moon, or lord of the ascendant, or when she came to such aspect of the lord of the sixth, or planets placed in the sixth house, the patient suffered much, the disease ran high, and medicines given about that time worked little or no good. When she came, however, to sextile or trine of the lords of the ascendant, ninth, tenth, or eleventh houses, I observed some interval of ease or amendment. So, when the lord of the ascendant came to any good aspect of the Sun (if he had not power or dominion in the disease) *I found the patient's mind* much relieved."—LILLY.

Pretty well for "a knavish fortune-teller," Dr. P.?

* The time is probably not far distant when even Dr. Porcupine may be an adept in this curious mystery, without losing *caste* among his fellow-collegians. Many intelligent medical men do already make use of the science, to the great advantage of their patients and their own credit.

But, further, the time of probable recovery may be judged by noting the application and position of the planets, especially of the Moon.

"When there is reason to believe that, by God's blessing, the sick person shall recover, and it be desired to know *when*, observe which planet he is in aspect with; then see what house they are in (that is, the one which *applies* to the other's aspect), whether angles, &c., and what signs they possess, whether moveable, &c.

Then, according to discretion, and quality of the disease, so frame the measure of time. In general, I judge in so many days as the aspect wants degrees of being perfect, if the sign be moveable and the planet angular; but, if swift in motion, I am the more certain that the patient will begin to amend in so many days. If the sign be common in which the application is, I neither judge days, weeks, nor months, but use discretion, having first observed the nature of the disease. The ancient rule was as follows:

Moveable signs show days.
Common signs show weeks.
Fixed signs show months.
Angles are equivalent to moveable signs.
Succeedent houses, to common signs.
Cadent houses, to fixed signs.

"It is well also to observe the quick or slow motion of the Moon, the sign she is in, and her situation as to angles, &c. I often find that when the lord of the ascendant quits the sign he is in, and enters a sign in which he has dignities, the patient *recovers at that time*, or feels an alteration for the better. If a common sign be on the 6th, 28º or more, I say that the disease will *vary* in two weeks."
—Lilly, by Zadkiel, p. 168.

Perhaps Dr. P. (if the above exciting information has not caused all his *quills*, squills, or pills to start forth so as to overwhelm their owner with confusion) *will buy the work*, which costs less than one-fourth of the little golden remembrance that he so often receives; and if he should

indulge in such purchase, then, at page 168 above mentioned, he will find a particular judgment of the disease from the affliction of the Moon at the first illness of the patient, or the time of asking the question. These rules, according to Zadkiel, (who studied these matters for some years before Dr. P. received his first guinea), when they apply, are infallible.

The aspect of the Moon with each planet is fully described as she passes through each of the twelve signs. For instance, when in the sign Aquarius, in conjunction, square, or opposition of Mars, and she be slow in motion and decreasing in light, "the disease proceeds from sharp or violent affections, or vehement passions. There is pain at the *heart*, swooning fits, high pulse, great pain in the chest, and much difficulty in breathing."

A neatly-arranged table is added, showing what parts of man's body every planet signifies, in the twelve signs; and the diseases each planet naturally signifies when it becomes the afflictor, and is posited in any of the twelve signs.

We have now arrived at an important part of the figure, the cusp of the seventh house, or western angle. This house signifies marriage, love questions, law-suits and controversies, contracts, wars, duels, open enemies, bargains, thefts, fugitives, and all matters regarding strangers.

The artist can generally divine, concerning matrimonial affairs, the points following on behalf of the querent; viz., whether the querent, man or woman, shall marry or not. The probable time of marriage may be generally observed, if particularly inquired about, although this point is not easy to decide; indeed, in all cases, the question of the time for the accomplishment of an event is difficult to settle with certainty. If the figure be radical, and if the planet which applies to the other be taken, it will be *generally* found that each degree gives, in moveable signs and angles, *days;* in common signs and angles, *weeks;* in fixed signs and angles, *months.* Succeedent houses give weeks, months, and years, as the sign may be moveable, common, or fixed; and cadent houses give months in moveable

signs, years in common signs, and an indefinite time in fixed signs.*

The testimonies operating in the figure will show whether there is a probability of delay. In the case of Saturn being in this house, especially retrograde, some delay is pretty certain; he is generally inimical to marriage, but Venus assists, and inclines the parties thereto.

The *cause* of marriage being prevented may be discovered by considering the position and nature of the planet who intercepts his rays between the significators, and hinders the marriage. Observe what house he rules, and his position. For instance, if he be lord of the second, want of money will be the objection; if he be lord of the third house, it may be by the querent's kindred or neighbours, or by reason of some short journey. The lord of the fourth house shows that the querent's father may not agree; or it may be the mother of the quesited; or for want of settlement of lands, &c. The lord of the fifth causes obstacles by means of children, or by the querent having a character for loose living, &c. The sixth house would denote sickness in the querent, opposition by some relation of the father, or by means of servants, or some private enemy of the quesited, that being her or his *twelfth* house.

The lord of the seventh, or a planet therein, denotes a public enemy of the querent, or a lawsuit, or a rival. The eighth denotes a want of money on the side of the quesited, because his or her *second* house; it may also denote that the death of the querent may prevent the accomplishment of the affair. The ninth, in like manner, shows opposition by the relatives of the quesited, whose third house it is; or the interference of some legal or spiritual adversary; or that the querent may travel, and so the match be hindered. The tenth house shows the father of the quesited, the *mother* of the querent; perhaps some other person having influence with the querent. If it be the eleventh house, or the lord of this house, the

* See note by Zadkiel, LILLY'S *Astrology*, chap. xxiii.

respective friends of the parties are averse to the match; or the originators of the affair will endeavour to bring the matter to an end. If it be the twelfth house, or by a planet therein, there is some underhand dealing or secret enmity to the querent. The affair will be retarded; or some private scandal will do injury, and conclude the affair unexpectedly. In like manner, it may be ascertained where the individual may expect assistance. By varying the houses, the friends or opponents of the *quesited* may also be ascertained.

The artist would describe the person and qualities of the *wife*, by observing the nature and position of the planet to which the Sun might apply by aspect; of the man, by observing the planet the Moon is nearest in aspect with, and *applying*. The application of the Sun and Moon to square or opposition aspect denote, in either case, contention and discord.

As to riches, the lord of the eighth, and planets therein, are observed. The affliction of the significators of either party by Saturn and Mars is a symbol that there will be some dispute about the marriage, perhaps a job for the gentlemen of the long-robe.

As to concord, if the lords of the ascendant and seventh house be in good aspect, or if the Moon behold with good aspect the planet disposing of her by house or exaltation, or if the luminaries be in good aspect, it denotes agreement. Otherwise, if the lords of the ascendant and seventh be in ill aspect; or the Moon be afflicted, and behold the ascendant by ill aspect; or Saturn, Mars, or the Dragon's Tail be in the ascendant or seventh, this denotes unhappiness. If the evil planets be in the first house, the querent is in fault; if they be in the seventh, it is the quesited. The *Moon* in her fall, or ill aspect of Saturn or Mars, or any retrograde planet, and throwing any aspect to the ascendant, the man is to blame. If the *Sun* do the same, under similar circumstances, it is the woman.

The lord of the seventh, angular, denotes that the quesited will be disposed to rule; if neither the lord of the ascendant nor seventh be in angles, the weightier planet

points out the party who will rule. If Venus be afflicted, it is worse for the man; if the Sun, the woman. The Moon afflicted, shows evil for both. The lights in evil aspect show strife. The *cause* of contention can generally be ascertained by observing the position of the afflicting planet, and the house ruled by it; also by the aspects formed by the Moon. Her sextile or trine with benefic planets shows benefits accordingly.

If the lord of the ascendant be *angular*, and the lord of the seventh house be succeedent, the querent is best connected, and *vice versâ*. In like manner, any two individuals may be judged as to position. The significator most potent in *dignities* will denote also the best connected individual; and the two systems may be combined. Thus may all questions upon this interesting subject be solved by a really radical figure, and much vexation and disappointment may be prevented.

The following *judgment* is a curiosity in its way, which has been extracted from the article on Astrology in the "Penny Cyclopædia." The lady suspecting an attachment elsewhere on the part of her intended husband, inquires whether the marriage will ever take place:—

"The Sun is significator of the lady; and Saturn, lord of the seventh house, is significator of the gentleman. It must also be observed that in this, and all questions relative to matrimony, Mars and the Sun are the natural significators of a woman's marriage; and Venus and the Moon are those of a man's. Now, Saturn, the gentleman's significator, is remarkably well posited in the fifth house, and has Venus within his orb, applying to him by conjunction, which is a powerful indication that his intentions are sincere, and that his mind is fully bent to the married state. The Sun, likewise, being in sextile aspect with Mars, the lady's significator of marriage, plainly shows her inclination to matrimony to be strongly fixed, and her affections to be sincere.

"The next thing to be considered is, whether there be any frustration or impediting aspect between these significators; and I find the Moon and Venus, the gentleman's significators of marriage, are applying to a quartile aspect with each other. This is an evident proof that the marriage is prolonged by the interference of some other woman of this gentleman's intimate acquaintance, because the aspect is made in a feminine sign; but as the Moon, in separating from Venus, applies to a perfect trine with Mars, the querent's principal significator of marriage, and also to a sextile of the Sun, her natural significator in the figure, it totally removes the evil effects of the malefic aspect, and leaves the path free and unobstructed to the gates of

Hymen. This opinion is greatly strengthened by considering the mode in which their significators are severally disposed. Saturn disposes of the Sun, who is posited in the terms of Venus; and Venus, Saturn, and the Moon are all disposed of by the benefic planet Jupiter, who is himself disposed of by Mars, the principal significator of this lady's marriage, and who thus triumphs over every obstacle to the celebration of their nuptials. I therefore could not hesitate in declaring to the lady, in the fullest and most satisfactory terms, that the gentleman had a sincere regard for her; and that, though some circumstances might have happened rather unfavourable to her wishes, yet she might rest perfectly assured that he was the man allotted to be her husband.

"Apparently well satisfied with these declarations, she proceeded to inquire in what length of time this desirable circumstance might come to pass. To gratify her wishes in this particular, I referred again to the figure, where the Moon wants upwards of eleven degrees of forming a perfect sextile aspect with the Sun, the lord of the ascendant, and the same to Mars, her significator of marriage, and therefore, by converting the degrees into time, I fixed her marriage at about the end of three months, assuring her it could not exceed that time."

Lilly gives several curious instances of questions connected with matrimony, which are illustrated by figures of the heavens. The answers are all framed upon a similar principle. As one of the matters connected with the seventh house, it is entitled to due consideration; but there are other important questions which concern this house, and of these a few words may be added. It also concerns runaway servants, cattle strayed, and things lost; also theft. Rules are given by Lilly for judgment of these several matters, which are as applicable now as they were in his day.

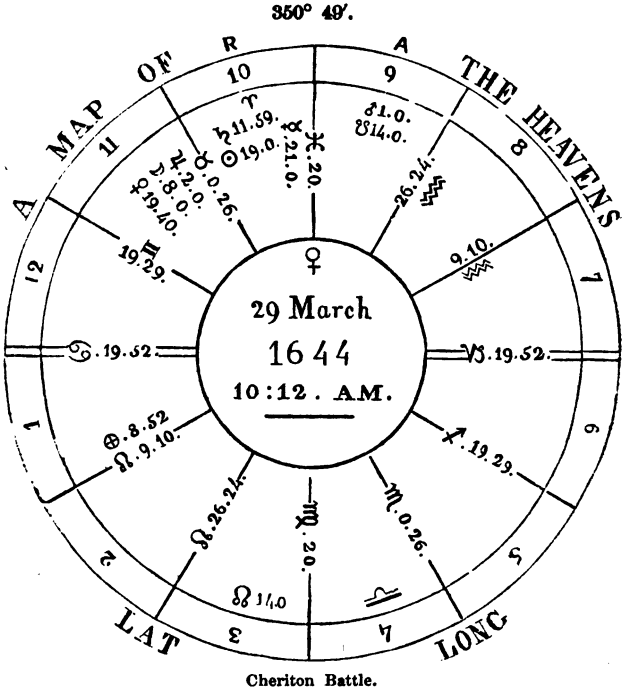
This also has reference to battle, war, duels, prize-fights, or other contentions.

"The lord of the ascendant, planets therein, and the Moon, are for the querent or challenger, or him who attacks; the seventh house, its lord and planets therein, for the adversary. Behold whose significators are most angular, best dignified and aspected, and expect victory for that party. If evil planets be in the ascendant, and fortunes in the seventh, the adversary shall overcome, and *vice versâ*; also the lord of the seventh, in the ascendant, betokens victory to the querent, and *vice versâ*."

There are also other rules for judging whether a city, castle, &c., besieged, shall be taken or not, and whether commanders in armies shall be victorious or not. The following figure of the heavens was erected by William

Lilly, "to know whether Sir WILLIAM WALLER or Sir RALPH HOPTON should overcome, they being supposed to be engaged near Alsford — ♀ 29th March, 1644" :—

FIGURE 4.



Cheriton Battle.

Lilly delivered the following judgment on the above figure :—

"The ascendant is for our army ; the Moon, Jupiter, and Venus, for our generals, viz., Sir William Waller and Major-General Browne, a valiant and prudent citizen of London, who may justly claim a large share of honour in that day's service. Sir Ralph Hopton is signified by Saturn, lord of the seventh ; his army, by ♑ (Capricorn), in the descending part of the heaven, which is usually given to the friends and assistants of the enemy. There are only Mars (♂) and ♉ in the ninth ; so it appears that Sir Ralph had no

supplies ready to attend that day's success, &c. From the Moon (☽), having principal signification of us and our army, being in her exaltation with Jupiter (♃), I concluded all was and would be well on our side, and that the victory would be ours. From her separation from ♃, I said, I verily conceived that we had already taken some ammunition from them, or performed some service against them. This I was confirmed in by the Sun (☉), lord of our substance and assistants, being posited in the tenth house, in the very degree of his exaltation (the 19th); and though I thought, by the proximity of Saturn to the Sun, we should not gain the whole, or have a perfect victory without diminution of some part of it, yet I was confident we should obtain a considerable proportion of their ammunition, and have a victory, the only thing inquired after; for the Moon applied to Venus, and then to a sextile of Mercury, he being angular.

"I told the *querent* that within eleven or twelve hours after the question we should have perfect news, and it was satisfactory. For, considering that the fight was within fifty miles of London, I ordered my time with discretion, not allowing days for the time, but *hours*; and this because the Moon is distant from Venus eleven degrees, but is withal swift in motion, and increasing in light. There were also signs of our success, and the enemies' defeat. It appeared, by a letter from the army on that same Friday, that our generals took on the previous day 120 commanders and gentlemen, 560 common soldiers, and much ammunition. Thus the enemy was worsted, as appeared by Saturn (the Lord Hopton's significator) being *sub radiis*, in his fall in no aspect to any planet, wholly peregrine and unfortunate, and aspecting the cusp of the seventh by square. All this argued that he would bring loss to his army, and dishonour to himself by the fight, &c."

Such is Lilly's account of the opinion which he formed from astrology respecting this battle; (one most disastrous to the Royalist cause). The reader may feel disposed to know something further respecting this memorable encounter. The following account has been taken from a county history of Hampshire:—

"The morning of Friday, March 29th, found Waller's army drawn up on that elevated ridge of land reaching from the neighbourhood of Cheriton to the farthest end of Cheriton Wood, having that wood in front of their extreme right between them and the enemy. Hopton's troops, in all probability, debouched by the several lanes leading from Alresford and the neighbourhood of Bishop's Sutton, to crown the eminence that extends from Tichborne to Bramdean Common.* The action appears to have been commenced by a detachment from the London Brigade, who were sent to occupy Cheriton Wood, and, in spite of the efforts of the enemy, succeeded in obtaining a temporary possession of it; but, this manœuvre having been foreseen, Hopton planted his *drakes*, or field-pieces, on the high ground at the north-eastern side of it, which commands the rest, and, as the Londoners

* A locality well known to the members of the old H. H.

attempted to advance, poured such a destructive fire on them as compelled them, notwithstanding all their efforts, and that of a fresh body of musketeers who were sent to support them, to relinquish their post within the space of an hour. At this time the main body of Royal Horse made a powerful charge, and notwithstanding they were gallantly received by their opponents, succeeded in overpowering them, and forcing them to a disorderly retreat. They were probably covered by a body of infantry, which, being posted in the coppices and enclosures, galled the cavaliers severely; and the warm reception they had met with in the onset gave them no mind to pursue their success. It seems as if the cavalry on neither side did themselves much credit on this occasion; for Clarendon says, 'The King's Horse never behaved themselves so ill as on that day; for the main body of them, after they had sustained one fierce charge, wheeled about to an unreasonable distance, and left their principal officers to shift for themselves.' And the Parliamentary account, published by authority, acknowledges that their 'Horse did little for the space of an hour after their retreat.' The infantry on both sides are said to have behaved with firmness and gallantry. The position originally occupied by each army was strong; the ground rapidly descending in front of the Parliamentarians, formed a regular natural encampment; and before the Royalists it was equally but more irregularly steep; while the wood and detached coppices and hedges lay between them both. It was necessary, however, in order to come into contact, that one party at least should descend from their vantage ground; and it seems as if the cavaliers, encouraged by the success of their first onset, at which time the Roundheads acknowledged that 'the day was doubtful, if not desperate,' pushed forward, with more valour than prudence, across the broad valley which separated the armies, up to the rising ground where Waller's men lay entrenched behind the hedges and thickets. This took place chiefly on the left of the Parliamentarians, soon after the discomfiture of their Horse, and the vantage ground which they occupied enabled them to throw their enemy into confusion, and to become assailants themselves. They drove the Royalists from hedge to hedge, until they forced them to the top of the hill, probably to the edge of Tichborne Down. On the right and in the centre the combat seems hitherto to have been less vigorously prosecuted. But at this juncture, Major-General Brown led on in person a body of infantry to make a vigorous assault on a party of the King's Horse, who, though inactive, still held a menacing position on the plain. Some well-directed volleys seem to have caused them to wheel about in disorder, and the Parliamentary cavalry, taking advantage thereof, advanced upon them, and put them to the rout, charging entirely through their ranks. At this moment another body of Waller's troops, who had hitherto only kept up a destructive fire from behind hedges and bushes, advanced into the place at a rapid pace, assaulting and discomfiting the main body of the Royalists, that had hitherto stood their ground; and the victorious cavalry, breaking in upon them, completed the rout. It is said there was a hollow way which was more particularly the scene of deadly struggle and sanguinary slaughter between the combatants. This may probably be the road leading from Sutton Scrubs towards Cheriton; and here it is likely that the gallant Lord John Stuart, brother to the Duke of Richmond, received his death-wound. In the course of the action he had been wounded in six places, and had two horses killed under him. The defeat now became general, and the Royalists fled in every direction, pursued for some miles by the victorious Roundheads. Yet Lord Hopton,

who had previously sent off his baggage and artillery, when he found the day going against him, displayed to the last the gallant bearing of a soldier, and endeavoured to cover the retreat of his flying army, and face the enemy with such bodies of troops as he could collect and rally. Waller took from him no colours, and only two field-pieces; for, by a dexterous manœuvre, after retreating for a time in the direction of Winchester, he suddenly struck off out of the high road, along some of the bye-lanes that lead to the northward across the downs, and arrived safely with his artillery, baggage, and a considerable portion of his army, at the garrison at Basing House, from whence, on Sunday, the 31st, he retreated to Reading, and from thence to Oxford. Waller, in the meanwhile, seeing that a large party of the infantry were flying towards Winchester, and deceived by false intelligence from the country people, many of whom were not friendly to his cause, urged the pursuit in the wrong direction, and thus, in the darkness of night, failed to secure some of the more substantial, as well as more brilliant trophies of his victory. It seems there were about ten thousand men on each side in this action. The consequences of the battle were most disastrous to the Royalists, and, as Clarendon expresses it, 'broke all the measures, and altered the whole scheme of the King's counsels.' "—*Sketches of Hampshire*, by JOHN DUTHY, Esq., p. 58-64.

There are other matters connected with this house, viz., those relating to partnership, removals, lawsuits, purchases, and sales. These several questions are touched upon by Lilly, who gives one example, by a figure erected by himself, where he had agreed to purchase certain houses in the Strand.

The eighth house concerns death, dowry, the wife's substance, &c. By means of this house, judgment can be given as to whether an absent person be dead or alive, also respecting the *probable* length of the querent's own life, as well as the *manner of death* of any person.

The fortune of the wife may also be judged from this house, it being the second from the cusp of the seventh house. The position of Jupiter, Venus, and Pars Fortunæ, has much to do with this matter. Under this division may be likewise mentioned an important query, to which a correct answer is frequently desired; namely, whether the querent shall suffer by a particular thing, of which he is in fear? In this case, the position of the Moon is chiefly considered.

The ninth house is connected with long journies, voyages, arts, sciences, Church preferment, law, &c.

The result of a voyage, the wind and weather likely to

ensue, and the probable length of the journey, may be judged by this house; also the probable time of an absent person's return. In all questions of an absent person, *combustion* shows some great evil, as imprisonment, &c.; if it fall in the house of death, or if the Sun rule the house of death, it generally denotes *death*.

Another class of questions is also interesting, namely, whether an individual shall profit by any particular science, &c.? The planet ruling the *ninth* house, the ascendant and its lord, and the position of any planet in the ninth house, should be especially considered in replying to such a question.*

The tenth house and its questions are connected with office, dignity, preferment, government, trade, or profession. In this case, the tenth house, its lord, and the Sun, represent the preferment, &c., inquired about. Connected with this house are considered questions respecting the exile of a king or great person, *and also the particular profession, trade, or employment of which any one is capable.* As to this latter weighty matter, the rule is to consider the lords of the ascendant and tenth, and the cusps of these houses, the Moon, and also the places of Mars and Venus; for these two planets are the significators of trade or employment. Observe which of the two, Mars or Venus, is the most powerful, and note *the sign* it may be in; also consider the four angles, and any planet in them. If they be in fiery signs, or the majority of them—viz., Mars, Venus, the planet in an angle, and the cusps of angles, especially the tenth—and Mars have any dignity in the place of the lord of the tenth, or the Sun, say the querent will make a good tradesman, &c., in any business where fire is used, or of its nature; and if the lord of the tenth be in his exaltation, he will do well in serving the king or any high nobleman.

If the significator of the employment be in the sign Aries, *weak*, he will prosper in cattle-dealing, or as a gra-

* The edition of LILLY, by Zadkiel, contains a judgment upon this matter interesting to the admirers of Urania. See chap. xxxii.

zier, &c.; if strong, as a coachmaker or veterinary surgeon, where he has to do with horses or great cattle.

If the significator be in Taurus, then *husbandry* will best suit him, or gardening, corn-dealing, &c.; or, if Venus be the significator, such things as appertain to female affairs, a scourer, soap-boiler, &c.

If the significator be in Gemini, he will make a writer, clerk, bailiff, &c.; or a surveyor, painter, astronomer, astrologer, geometer, schoolmaster, &c.

If he be in Cancer, he will be fitted for a variety of occupations; but he will probably be a sailor, or deal in liquids, as a spirit-dealer, &c. He will be a politician.

If the significator be in Leo, he will make a good horse-jockey or coachman; a smith, watchmaker, glass-blower, huntsman, or cow-doctor; or to do with any trade which uses *fire*.

If in Virgo, he will make a good secretary to a person in power, accountant, painter, or stationer; a good schoolmaster, politician, and a good *astrologer*.

If in Libra, he will be a good poet or orator, singer, or musician; silkman, or linendraper, &c.

If in Scorpio, he may prove a good surgeon, apothecary, or physician; or a brazier, founder, vintner, brewer, waterman, or maltster.

If in Sagittarius, he will do well as a clergyman, or student of chemistry; to buy and sell cattle, or to be a cook or butcher.

If he be in Capricorn, he will prove a good chandler, victualler, farrier, farmer, dealer in wool, lead, or farming commodities.

If he be in Aquarius, he will make an excellent ship-carpenter; and, if any planet aspect him out of a watery sign, he may prove a good sailor or ship-master, or a painter or ornamenter of ships, or a merchant.

If he be in Pisces, he makes a good jester, singer, player, &c.; or brewer or fishmonger; but generally the genius is dull, and the individual is disposed to drink like the fishes.

As *fiery* signs show workers at the *fire*, whether goldsmiths or bakers, smelters, &c., so *earthy* signs show occupations connected with the *earth*, as potters, ditchers, brickmakers, gardeners, &c.; *airy* signs import singers, gamekeepers, and actors; *watery* signs denote sailors, also fishermen, watermen, laundresses, and waiters in taverns.

The eleventh house and its questions treat of friendship, hopes, property of the king, &c.

The general rule is, that if the lord of this house be strong, fortunate, and well aspected, it foreshows the obtaining the thing hoped for, also the concord of friends and acquaintances. If the querent should *name* the thing hoped for, it should be judged by its own particular house; as, if it be money, the second; if children, the fifth; and so on of the others. Benefic planets, or the Dragon's Head in the eleventh house, or good aspects between the lords of the ascendant and eleventh house, denote sincerity in friendship. If they cast benefic aspects to the cusp of the second house, its lord, or Pars Fortunæ, gain is thereby denoted. Evil planets and aspects show deceit in friendship, and losses generally. The planet which rules the twelfth house, being in the eleventh, shows a secret enemy under the guise of friendship—a wolf in sheep's clothing, in fact. Mercury, in the eleventh house, in a common or moveable sign, generally denotes instability in matters of intimacy.

The twelfth house in the scheme denotes imprisonment, private enmity, exile; also great cattle.

Lilly presents several interesting figures upon these matters, especially two figures with judgments, erected respectively for the time when King Charles the First set up his standard at Nottingham, and when he was executed. Both these figures are well worthy of attention, being, in fact, based upon circumstances connected with the history of Great Britain.

The twelve houses have now been considered, and their connection with horary questions. A few words may be

added respecting the terms generally used in this branch of astral science, before considering the practical use which may be made of horary astrology.

The planet which rules the house that denotes the matter inquired about is generally the significator of the quesited. The lord of the ascendant is the general significator of the querent. The Moon is in general his co-significator. Each planet, according as it (the significator) may be found in each of the twelve signs, has a particular description; for instance, Saturn in Taurus denotes a person in no wise comely, but rather a heavy appearance, dark hair, middle stature, rough in carriage, &c.; and so of the other planets.

The Moon in Aquarius denotes a person quite the reverse; namely, "a well-made, middle-sized person, rather corpulent; brown hair, clear skin, and sanguine complexion; ingenious, affable, courteous, and inoffensive in disposition; being a lover of curious and scientific studies, having much invention, and a person rarely guilty of unworthy actions."*

But, still, the true character and condition of the person signified can only be correctly learned by noticing *all the aspects* the significator may receive, as well as by observing the nature of the sign and the house it is in, and the degree of strength or weakness it possesses, as well as those planets which aspect it.

For example, in the first of the above two instances the trine of Jupiter might show the individual signified to be of a sedate and religious disposition; or the trine of Mars might show a decrease in the saturnine propensity of the person, and denote a martial temperament, quick in anger, &c.

Again, the sextile of Saturn to the Moon, in the last-mentioned case, might denote a tendency to indulge in whims, especially if a female were signified, although the individual would appear, upon the whole, to possess a

* Aquarius, in nativities, generally gives more beauty than any sign, except Libra. The lamented Princess Charlotte was born under Aquarius. It gives a soft, plump, *peachy* appearance to the skin, difficult to describe.

good disposition, &c. Perhaps a little self-will is not amiss, in some cases.

Most of the terms used by horary astrologers have been already explained; a few may here be added, as well as a figure of the heavens recently erected by a living artist:—

Barren signs.—Gemini, Leo, and Virgo.

Bestial Signs.—Aries, Taurus, Leo, and Sagittarius (the first half).

Combustion.—The being within 8° 30′ of the Sun, which is said to burn up those planets near him, so that they lose their power. It is an evil testimony.

Debilities.—These are the reverse of Dignities.

Declination.—The distance any heavenly body is from the equator.

Decreasing in Light.—When a planet is past the opposition of the Sun, it decreases in light. A testimony of weakness.

Decumbiture.—A lying down; the figure erected for the time of any person being first taken ill, and taking to their bed.

Detriment.—The sign opposite the house of any planet.

Dispose. Dispositor.—A planet disposes of any other which may be found in its essential dignities. Thus, if Venus be in Gemini, the house of Mercury, then Mercury disposes of Venus, and is said to rule or receive him. When the dispositor of the planet signifying the thing asked after is himself disposed of by the lord of the ascendant, it is a good sign.

Double-bodied Signs.—Gemini, Sagittarius, Pisces.

Earthy Signs.—Taurus, Virgo, and Capricorn, which form the earthy triplicity.

Ephemeris.—An almanac of the planets' places. Until the year 1834, when it ceased to give the longitudes daily, White's was the best almanac.*

Familiarity.—Any kind of aspect, or reception.

Figure.—The diagram which represents the heavens at any time; also called a scheme or horoscope.

Fruitful Signs.—Cancer, Scorpio, and Pisces.

Human Signs.—Gemini, Virgo, Aquarius, and the first half of Sagittarius. The significator of any individual therein denotes him or her to be of a humane disposition.

Impedited.—This signifies being afflicted by evil stars. The Moon is especially impedited when in conjunction with the Sun.

Joined to.—Being in any aspect.

Increasing in Motion.—When any planet moves faster than it did on the preceding day.

Latitude.—The distance any celestial body is north or south of the ecliptic. The Sun never has any latitude. Latitude on the earth is the distance any place is north or south of the equator.

Lights.—The Sun and Moon.

Light of Time.—The Sun by day and the Moon by night.

* From 1840 inclusive an ephemeris has been published by Zadkiel; and for the last fifteen years Raphael's almanack has also contained an ephemeris.

Longitude.—The distance any celestial body is from the first point of Aries, or the beginning of the Zodiac.

Nodes.—The points where any planet crosses the ecliptic, in its path of latitude.

Order of the Houses.—They rank in *power* as follows: 1st, 10th, 7th, 4th, 11th, 5th, 9th, 3rd, 2nd, 8th, 6th, and 12th.

Orb.—The distance round a planet to which its influence particularly extends. The orb of the *cusp* of any house, a fixed star, or Pars Fortunæ, is five degrees.

Peregrine.—Having no essential dignity whatever.

Platic.—Any aspect which is not partile, or exact, but only within orbs, or rather within the moiety of the two planets' orbs. As, if the Moon be in 20° Taurus, and Saturn in ten degrees of Scorpio; here the Moon is still in *platic* opposition to Saturn. As the half of their *joint* orbs being 10° 30′, she still wants 30′ of being clear of the opposition aspect of Saturn.

Signs of Long Ascension.—Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius. A sextile in them is said by some artists to have the effect of a square; and a square, the effect of a trine.—Signs of Short Ascension are Capricorn, Aquarius, Pisces, Aries, Taurus, Gemini. A trine is said to have the effect of a square; and a square, of the sextile. It is only so in nativities.

Swift in Motion.—When a planet moves faster than its *mean* motion.

Table of Houses.—These are useful for erecting a figure of the heavens.*

Term.—An essential dignity, the weakest of all except the *face*.

Testimony.—Having any aspect or dignity, or being in any way in operation in the figure as regards the question asked.

Triplicity.—An essential dignity. The Zodiac is divided into four trigons, or triplicities: the fiery, Aries, Leo, and Sagittarius; the earthy, Taurus, Virgo, Capricorn; the airy, Gemini, Libra, Aquarius; and the watery, Cancer, Scorpio, and Pisces. This agrees with the *four* elements into which the ancients divided the whole of the natural world; as will be more fully described in the subsequent part of this work which treats of *Mundane* Astrology.

Zodiac.—A belt which surrounds the Earth, about eighteen degrees broad, in which the Sun and planets move continually.†

The author desiring to know by means of the science something respecting the probable reception which would

* A complete set for London and Liverpool, also one for Lat. 52° 30′, answering for all the kingdom, has been published by Zadkiel.

† The above definitions have been taken chiefly from the glossary to "Lilly's Astrology," by Zadkiel, a work which fully treats of horary astrology, especially as applicable to medical science. A recent edition of the same, with the Grammar of Astrology and Table of Houses, by the same author, in one volume, has been published by an enterprising and spirited gentleman, Mr. H. G. Bohn, of York-street, Covent Garden. Unfortunately, the will-o'-the-wisp position of Urania of late years, which has caused her adherents when persecuted in one city to flee into another, prevented this gentleman from availing himself of the services of the talented author of these publications, as appears by a polite letter now before us. It is hoped, however, the admirers of Urania will yet receive the benefit of the recent experience of Zadkiel, so far as these valuable works are concerned. Such a step cannot fail to be satisfactory to the astrological public, as well as to the individual who has endeavoured to assist the cause of the science in the manner above stated; namely, by publishing the works above-mentioned in a cheap and portable form.

befal this work, requested an eminent artist to erect for him a figure of the heavens, in order to ascertain what the same would denote.

This figure (see cut) has the eleventh degree of Libra on the ascendant, and the Moon is in the third house, having just left the conjunction of the benefic Jupiter;

FIGURE 5.

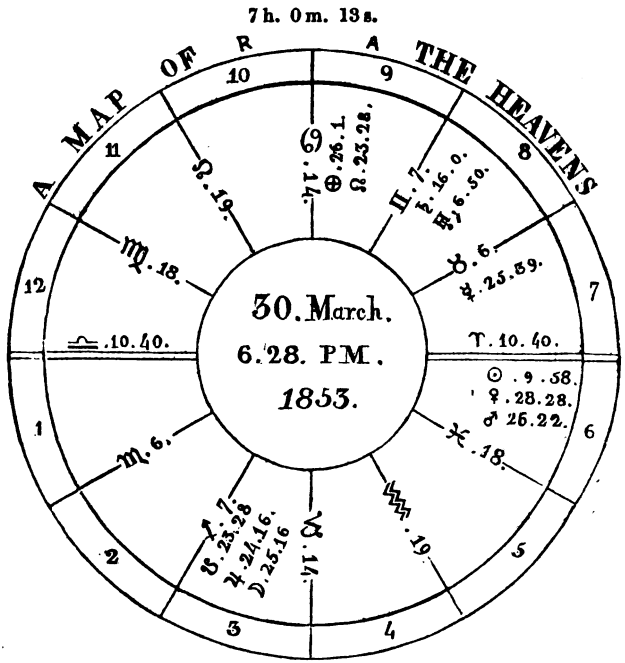


Figure erected respecting this Book.

The Moon rules the *tenth* house, and she is in close trine to Mercury, and in bodily conjunction with Jupiter, who is strong in his own house.

The lord of the ninth is angular, and not afflicted; and the Dragon's Head is found in the ninth.

This denotes that the book will be rather popular, and that the author will gain some credit by its publication. Venus and Mars are in close conjunction in the sixth house, in square to the Pars Fortunæ (⊕). This shows loss, in a pecuniary sense; as, however, the Dragon's Head is with the ⊕, and Mercury is in sextile to that point, the book will not greatly damage our exchequer; it will pay its way, at the least. The three evil planets are all cadent, and Mercury is angular and unafflicted, which clearly denotes, by all the rules of the science, that the book will be read and approved by many persons; although as the Sun, who denotes, generally, great personages, is here *strong*, being in opposition to the ascending degree, and angular near his exaltation, it will offend the aristocratic prejudices of some persons, and probably may produce *foes;* by which is merely meant mercurial opponents, who may endeavour to verify the old adage, that the honour of a prophet, or of a friend to prophets, is not to be found in his own country. *N'importe.* The position of the Moon, joined with Jupiter, and in trine to Mercury, is of itself sufficient to justify a *debût* in the Row; and the Dragon's Head in the ninth house, that of law and science, is another favourable symbol.

Old Saturn rules the fourth house, and he is in close sextile to the Sun, lord of the house of friends. This looks well for the end of the matter.

This figure affords a good opportunity for an explanation of the mode by which a figure of the heavens is erected in case of a horary question, with the placing in of the planets, &c. If the reader refer to an ephemeris for the 30th day of March, 1853, he will find that the sidereal time at mean noon was 31 minutes 8 seconds; this amount, with the hours and minutes since elapsed (6 hours 28 minutes), amounts, after correction for difference of mean and sidereal time, 1 m. 5 s., to 7 hours 0 minutes 13 seconds; and upon reference to the table of houses for the latitude of London, where the figure was erected, the longitude upon the ascendant, or cusp of the first house, will be

found to be 10° 40′ of Libra, and the other signs appear on the several cusps as above stated.

At twelve o'clock on the same day, the Sun was in 9 degrees 42 minutes of Aries, and during the next twenty-four hours he moved just one degree; therefore, at 28 minutes past 6 o'clock P.M., his place was 9° 58′ of Aries; and the several places of the other planets may be ascertained, respectively, in a similar manner. The place of the Moon will be 25° 16′ of the sign Sagittarius; 8 signs, 25 degrees, 16 minutes. This sum, added to the longitude of the ascending degree—namely, 6 signs, 10 degrees, and 40 minutes—amounts to 15 signs, 5 degrees, and 56 minutes. If the longitude of the Sun be subtracted—namely, 9 degrees and 58 minutes—the difference will be 14 signs, 25 degrees, and 58 minutes. Deduct the circle, and the remainder will be 25 degrees 58 minutes of the third sign in the Zodiac—Gemini, the house of Mercury. * †

It has been related of Sir Isaac Newton, (see NICHOLL'S "Contemplations on the Solar System," p. 65-7), that towards the close of his calculations connected with his discovery of the law of gravitation, "when he felt on the verge of obtaining one of the most important laws ever revealed to man, when, in short, he was recognising that which would for ever more bind the heavens to the earth, and constitute himself the first of philosophers, the nerves of the great man quivered, and he could not finish his task. He called in the aid of a friend, pacing his room in tumultuous agitation while the few last arithmetical operations were being concluded, and perhaps as fearful at the moment lest his conjecture might be true as that it should prove fallacious." The writer adds: "It is difficult now to conceive the intensity of Newton's feelings when the result was finally announced to him. By effect of familiarity it has become common; but revert back to the revolution it

* The astral reader may like to know that the midheaven in this figure is the exact place of Venus in the author's nativity. Mercury passed that spot on the day when the above paragraph was penned, being in sextile to Herschel, who in the above figure is in sextile to the place of the Sun in the nativity.

† In the Figure No. 5, the Pars Fortunæ is, by mistake, stated to be 26° 1′ of Gemini.

made in man's knowledge of the universe. No order or connexion among events had then been discovered, save what lay in Kepler's laws, which, limited as they are, it had required the intellect of the previous world to elaborate; but here was a revelation, not mere tracing some further small analogy—not binding together more closely the character of the planetary orbits, but uniting them, in all their majesty, with the simplest of terrestrial phenomena, and demonstrating that over a drop of spray tossed in an apparently random course through the gulf of a cataract, or across the rocky barriers of a raging ocean, is dominant the same regulating power which retains the great planets with their moons in their sweep around the Sun. Knowing how trifling a novelty may agitate the firmest minds, no wonder that Newton was affected by an uncontrollable tremor. And it may be that at that moment he perceived not only the extent of those great tidings of which he had become the herald, but also that an entire change had passed over himself; that, instead of the persevering and successful private student, he had become a name which would never die from the minds of men."

At the risk of being deemed guilty of passing that narrow line which divides the sublime from the reverse, it is deferentially submitted that the sensation experienced by an amateur philosopher, upon first verifying the truth of a reply to a horary question, may be conceived as partaking of the nature of the sensation experienced by the great Newton. In both cases, a glimpse of truth is perceived, and the mind feels elated; a something comes across it which never was there before; a light breaks in, which spreads gradually, and tends to chase away the prior darkness. A radical horary question, for instance, generally produces a figure of the heavens which sympathises with the figure of birth. For example, in the figure taken by Lilly for the purchase of his houses,* the ascendant is the place of Jupiter in his natal figure. This is generally

* See Lilly's Astrology, Figure 9.

deemed a good sign; and the reverse, if that place be occupied by the radical Saturn or Mars. In a horary figure, the coming events do verily cast their shadows before; an approaching square of two planets may denote a difference between the persons respectively signified by such planets, and generally this will happen on the very day the aspect is formed. In like manner, a sextile or trine would denote amicable feelings, &c.

Again, a matter denoted by the figure as about to happen, might be foretold as likely to occur when one particular planet should pass the place occupied by another planet at the time of erecting the figure. The querent would have no difficulty in verifying these small prophecies, as well as many others of a like character; and surely, in the case of an ingenuous disposition, one may reasonably suppose that something similar to the feeling which is said to have passed through the mind of Newton would occupy the thoughts of an amateur *savan* upon this, his first introduction to Urania.

There are occasionally one or two individuals to be found, in our journey through life, with whom we especially sympathize and whom we *like*. The reason of this concord has been hinted at in a prior chapter; and probably a similar reason may be alleged for the remarkable fancy one has now and then in favour of a particular book. A gifted author, before quoted, observes upon this point—"There are some *books*, when we close them, one or two in the course of our life, difficult as it may be to analyze or ascertain the cause, our minds seem to have made a great leap. A thousand obscure things receive light—a multitude of indefinite feelings are determined. Our intellect grasps and grapples with all subjects with a capacity, a flexibility, and vigour before unknown to us. It masters questions, hitherto perplexing, which are not even touched upon or referred to in the volume just closed. *What is this magic?* It is the spirit of the supreme author, that, by a magnetic influence, blends with our sympathising intelligence, directs, and inspires it. By that mysterious sensibility, we extend to questions which he has not treated

the same intellectual force which he has exercised over those which he has expounded. His genius for a time remains in us. 'Tis the same with human beings as with books. All of us encounter, once in our lives, some individual who utters words that make us think for ever. There are men whose phrases are oracles—who condense in a sentence the secrets of life—who blurt out an aphorism that forms a character or illustrates an existence. A great thing is a great book; but greater than all is the talk of a great man."—*Coningsby*.

This is a beautiful description of what may be termed mercurial love at first sight—*book sympathy*. But the magnetic influence here alluded to is far more interesting and powerful when produced upon the mind by means of astrology, especially of horary astrology, because here the genius of the artist—imparted by the Being who said, "Let there be light, and there was light"—attracts the attention of the observer more readily than in the case of nativities.

An original figure, when radical, as has been before stated, will carry on its forehead the whole story of the matter inquired about. If the querent have access to his own natal figure, he will see harmony and sympathy existing between such figure and that erected for the solution of the horary question.

A subsequent horary figure—although it may not be radical as to the *result* of the affair, if that has already been solved by a prior figure—will, in other respects, be found to sympathise and to agree with the original figure; and here, again, the operating directions, &c., in the figure of birth will be seen to sympathise with this latter figure. Harmony is again observed to prevail. An important *law* is again revealed. Although it is not the law of gravitation, it is a law which is based upon scientific principles intimately connected with the architecture of the universe itself; for science in its most comprehensive sense only means knowledge, and in its *ordinary* sense means knowledge *reduced to a system*—that is, arranged in a regular

order, so as to be conveniently taught, easily remembered, and readily applied.

The mere gratification of curiosity, the knowing more to-day than we knew yesterday, the understanding cleared with respect to what before seemed puzzling and obscure, the contemplation of general truths, and the comparing together of different things, is an agreeable occupation of the mind ; and, beside the present enjoyment, elevates the faculties above low pursuits, purifies and refines the passions, and helps our reason to assuage their violence.

A horary figure, when properly understood, unquestionably contains elements sufficient for the gratification of this curiosity, "the desire to know more to-day than we knew yesterday," implanted, doubtless, in the human breast by our common Creator for a wise purpose, as is the very general desire to look into the future.

For those persons who cannot give the exact time of birth, or of accidents to correct it by—and this is frequently the case—*horary* astrology is the only resource. It is, perhaps, more generally useful than the genethliacal branch of the science, as it may be consulted on every occasion that presents itself. It is considered inferior to the genethliacal part of the science ; but yet it has its beauties, and, as each branch of the art has an equal claim to truth, and is a necessary part of the whole, there seems to be no valid reason why each branch should not be held in equal estimation. The general sketch already presented will have shown the reader the various matters upon which the horary astrologer may give judgment.

A good deal has been mentioned respecting marriage, that being generally considered one of the most interesting events in life.

There can be no doubt that much misery and many divorces would be prevented if the customs of the Koombees were in vogue in our own country. There is nothing magical, nothing wrong, assuredly, in simply inquiring, through the means appointed by our Creator, whether one be right or wrong, wise or foolish, in making a particular

selection in such a weighty affair. Perhaps the day may come when Somerset House will contain a book for registering the *time* of births and of marriages, as well as of the respective days. But for this good time coming, assuredly we must wait a little longer — if, indeed, we see it at all. Meanwhile, let us try quietly to preserve the library and the brains of the astral student, and to prevent the county rate from being burthened with his corporeal support. He is useful to us in cases matrimonial, as well as in others which may be now mentioned.

With regard to business, the professional gentleman or trader frequently desires to know whether he will be successful or not; the best time for opening his office, &c.; or in what particular branch of the profession he would best succeed. The midheaven of the figure afflicted by Mars or Saturn would enable the artist to point out the probability of discredit and loss; while the Sun or Venus in a similar position might show that, although unsuccessful at present, the dawn of a brighter day might be perceived.

Questions respecting honour and promotion might be answered in like manner. As before stated, whatever is promised or threatened by the nativity is ever *denoted* by the horary question, particularly if the time of fulfilment be near.

Riches — or, what is far preferable, sufficient of this world's goods to enable a man to steer clear of an infringement of the Tenth Commandment—may also be obtained by means which an astral artist is enabled to denote. For instance, a removal to the part ruled by the lord of the second house and *Pars Fortunæ*, choosing the places ruled by Jupiter, &c., and avoiding those ruled by Mars or Saturn. A correct answer can also be given with respect to speculations. The querent is thus enabled to increase or to avoid losing his substance.*

The fate or state of health of absent friends is another subject of interest, on which the mind frequently dwells with anxiety.

* Raphael's Almanac for 1852 contains some interesting information respecting questions asked concerning *horse-racing* wagers.

In the drama of "The Corsican Brothers," before referred to, the reader who saw it may remember the anxious expression of Mr. Charles Kean's countenance when he feels that some misfortune had occurred to his twin *brother*. The whole drama is a fine illustration of the astrological theory respecting sympathy, and it will be again mentioned in this work; but the reason for an allusion to it in this place is to suggest to the reader a striking instance of anxiety concerning an absent person. Conceive the value of a horary figure erected for that moment (ten minutes past nine), and the relief which an astrologer might have brought to the chief actor! Such cases are of frequent occurrence, without the presence of a prophet, or, as in the above case, of a visitant from another world, to afford a correct solution of the matter to the anxious querist.

The various questions touching lawsuits, lands, accidents, sickness, poverty, and losses in general having been already particularly mentioned, it may not be out of place here to introduce a few extracts from a book written by a keen observer of human nature, the late Mr. John Forster. This excellent man, in his essay upon decision of character, makes the following acute remarks concerning the perplexity which the human mind is wont to experience at critical periods of life:—

"A man may think of some desirable alteration in his plan of life: perhaps in the arrangements of his family, or in the mode of his intercourse with society. Would it be a good thing? He thinks it would be a good thing. It certainly would be a very good thing. He wishes it were done. He will attempt it *almost* immediately. The following day he doubts whether it would be quite prudent. Many things are to be considered. May there not be in the change some evil of which he is not aware? Is this a proper time? What will people say? And thus, though he does not formally renounce his purpose, he shrinks out of it with an irksome wish that he could be fully satisfied of the propriety of renouncing it. Perhaps he wishes that the thought had never occurred to him, since it had dimi-

nished his self-complacency without promoting his virtue. But next week his conviction of the wisdom and advantage of such a reform comes again with great force. Then is it so practicable as I was at first willing to imagine? Why not? Other men have done much greater things; a resolute mind may brave and accomplish everything: difficulty is a stimulus and a triumph to a strong spirit: 'the joys of conquest are the joys of man.' What need I care for peoples' opinion? It shall be done. He makes the first attempt. But some *unexpected obstacle* presents itself: he feels the awkwardness of attempting an unaccustomed manner of acting: the questions or the ridicule of his friends disconcert him: his ardour abates and expires. He again begins to question whether it be wise, whether it be necessary, whether it be possible; and at last surrenders his purpose, to be perhaps resumed when the same feelings return, and to be in the same manner again relinquished.—*On Decision*, p. 68-69.

The value of the quality *decision* is then touched upon, p. 75-6:—

"Another advantage of this character is, that it exempts from a great deal of interference and obstructive annoyance, which an irresolute man may be almost sure to encounter. Weakness in every form tempts arrogance; and a man may be allowed to wish for a kind of character with which stupidity and impertinence may not make as free. When a firm, *decisive* spirit is recognised, it is curious to see how the space clears around a man, and leaves him room and freedom. The disposition to interrogate, dictate, or banter, preserves a respectful and politic distance, judging it not unwise to keep the peace with a person of so much energy. A conviction that he understands and wills with extraordinary force, silences the conceit that intended to perplex or instruct him, and intimidates the malice that was disposed to attack him. There is a feeling, as in respect to fate, that the decrees of so inflexible a spirit *must* be right; or that, at least, they *will* be accomplished."

Further (p. 85, 6)—"The strongest trial of this deter-

mination of judgment is in those cases of urgency where something *must be done immediately*, and the alternative of right or wrong is of important consequence, as in the duty of a medical man treating a patient whose situation at once requires a daring practice, and puts it in painful doubt what to dare."

The whole of this admirable essay is well worthy of perusal. Its author describes vividly the position of the individual who feels within him that the time has arrived when "to be or *not* to be" is indeed the question.

Now, in all such cases, the Author of all Good has given us a ready means of solving our doubts and relieving our anxieties by reference to the positions of the heavenly bodies at the time by a horary question.*

* In Mr. Thackeray's clever novel of Vanity Fair, there is an interesting illustration of the peculiar feeling frequently experienced respecting the position of an absent person. One of the characters, a lady, in the passage above mentioned, is represented as engaged, at Brussels, in praying for her husband, who, as it afterwards turns out, was killed at Waterloo about the same time.

CHAPTER XII.

Mundane Astrology.

"Thousand of generations, all as noisy as our own, have been swallowed up by Time, and there remains no record of them any more. Yet Arcturus and Orion, Sirius, and Pleiades are still shining in their courses, clear and young, as when the shepherds first noted them in the plains of Shinar. What shadows we are, and what shadows we pursue!"—Carlyle.

This branch of the science teaches the influence of the stars upon whole nations, countries, and divisions of the earth. The figure of the heavens is erected for the time required, and for the particular place respecting which the judgment is required; and the geocentric latitudes and longitudes of the planets are ascertained in the manner already pointed out.

The four quarters of the year, especially the spring quarter, are chiefly observed in the system of State Astrology; but, before bringing this subject to the notice of the reader, it may be well to make a few remarks respecting the nature of Triplicities and Trigons.

Ptolemy, Book I. chap. xxi.—"The familiarity existing by *triplicity* arises in the following mode:—

"The *triplicity* preserves accordance with an equilateral triangle, and the whole zodiacal orbit is defined by three circles; viz., that of the equinox, and those of the two tropics. The twelve signs are therefore distributed among four equilateral triangles.

The first triangle, or triplicity, is formed by three masculine signs—Aries, Leo, and Sagittarius—having the Sun, Jupiter, and Mars as lords by house. Mars, however, being contrary in condition to the solar influence,

this triplicity receives, as its lords, only Jupiter and the Sun. By day, therefore, the Sun claims the principal co-regency of it, and Jupiter by night. Aries is on the equinoctial circle, Leo on the summer, and Sagittarius on the winter circle. This triplicity is principally northern, owing to the concurrent dominion of Jupiter, who is fruitful and airy, and expressly connected *with winds proceeding from the north;* it is, however, also north-west, in consequence of being, in some degree, combined with the west by means of the house of Mars, who introduces western breezes and the feminine qualities of that quarter, in consequence of his lunar condition.*

"The second triplicity—formed by Taurus, Virgo, and Capricorn—is allotted to the dominion of the Moon and Venus, since it consists of feminine signs. The Moon rules it by night, and Venus by day. Taurus is on the summer circle, Virgo on the equinoctial, and Capricorn on the winter. This triplicity is southern, in consequence of the dominion of Venus, whose warm and moist influence produces south winds: it, however, additionally receives a mixture of the east by means of Saturn; for, as Capricorn is the house of that planet, and an eastern sign, Saturn becomes effective of winds from that quarter, and furnishes this triplicity with a mixture of the east, with which quarter he is further connected by means of his solar condition (Capricorn being in the solar semi-circle).

"The third triplicity is composed of Gemini, Libra, and Aquarius, masculine signs. It holds connection with Saturn and Mercury by containing their houses, and is therefore attributed to them, and not to Mars, to which planet it bears no relation. Saturn rules it by day, owing to his condition, and Mercury by night. Gemini is on the summer circle, Libra on the equinoctial, and Aquarius on the winter. This triplicity is principally eastern, by the influence of Saturn, but it becomes north-east by receiving also a mixture of the north from the condition of

* "The 'lunar condition' here spoken of refers to the position of Aries (Mars's house) in the lunar semi-circle."—Note by Mr. ASHMAND.

Jupiter, with which planet Saturn has in this respect a diurnal familiarity.*

"The fourth triplicity—formed by Cancer, Scorpio, and Pisces—is left to the remaining planet, Mars, who has right in it by means of his house, Scorpio. But, as the signs which compose this triplicity are feminine, the Moon by night, and Venus by day, through their feminine condition, govern it, together with Mars. Cancer is on the summer circle, Scorpio on the winter, and Pisces on the equinoctial. This triplicity is western, in consequence of the government of the Moon and Mars; but it is also blended with the south by the joint dominion of Venus, and therefore becomes south-west."

It has been already stated "that the fore-knowledge to be acquired by means of *astronomy* is to be regarded in *two* great and principal divisions.

The first, which may be properly called general or universal, concerns entire nations, countries, or cities.

General events are sub-divided according to their operation upon entire countries, and upon certain cities or districts; one sub-division being regarded as affecting entire countries, and the other certain cities or districts only. They are also separately considered according to the causes by which they are produced—war, pestilence, famine, earthquakes, inundations, and other similar visitations being dependent on such greater and more important causes as arise only after considerable periods; while slighter causes, arising more frequently, have reference only to the revolution of the seasons, their greater or less variation in cold and heat, the severity or mildness of the weather, the occasional abundance or scarcity of provisions, and other like occurrences.

Hence the consideration of those events which concern whole countries, and are dependent on the greater causes (since it has a more extended scope than the other, which attaches only to certain cities, or districts, and is sub-

* This familiarity seems to arise from the sextile aspect between Aquarius, the diurnal house of Saturn, and Sagittarius, the diurnal house of Jupiter.—Note by Mr. Ashmand.

ject to certain causes), takes precedence; and for its due investigation two essential points are to be attended to. The first is the appropriate familiarity of the zodiacal signs and the fixed stars with the several regions which may be concerned; and the second comprises the indications occasionally arising in those parts of the heavens where such familiarity is found. For instance, the eclipses of the Sun and Moon, and such transits as may be made by the planets, when matutine and in their respective stations." *Tetrabiblos*, Book II. chap. i.

As to the peculiarities observable throughout every entire climate*—

"The peculiarities of all nations are distinguished according *to entire parallels and entire angles*, and by their situation with regard to the Sun and ecliptic.

"The climate which we inhabit is situated in one of the northern quadrants; but other nations which lie under more southern parallels—that is to say, in the space between the equinoctial line and the summer tropic—have the Sun in their zenith, and are continually scorched by it. They are, consequently, black in complexion, and have thick and curled hair. They are, moreover, ugly in person, of contracted stature, hot in disposition, and fierce in manners, in consequence of the incessant heats to which they are exposed; and they are called by the common name of Ethiopians. But the human race does not alone afford evidence of the violent heat in these regions; it is shown also by all other animals, and by the state of the surrounding atmosphere.

"The natives of those countries which lie under the more remote northern parallels—that is to say, under the arctic circle and beyond it—have their zenith distant from the zodiac and the sun's heat. Their constitutions, therefore, abound in cold, and are also highly imbued with moisture, which is in itself a most nutritive quality, and in these latitudes is not exhausted by heat; hence they are fair in complexion, with straight hair, of large bodies,

* This interesting chapter has been presented *entire*, (Book II. chap. ii.)

and full stature. They are cold in disposition, and wild in manners, owing to the constant cold. The state of the surrounding atmosphere, and of animals and plants, corresponds with that of men, who are here designated by the general name of *Scythians*.

"The nations situated between the summer tropic and the arctic circle, having the meridian Sun neither in their zenith nor yet far remote from it, enjoy a well-temperated atmosphere.

"This favourable temperature, however, still undergoes variation and changes, alternately, from heat to cold; but the variation is never vast nor violent. The people who enjoy this kindly atmosphere are, consequently, of proportionate stature and complexion, and of good natural disposition; they live not in a state of dispersion, but dwell together in societies, and are civilized in their habits. Among the nations comprehended in this division, those verging towards the south are more industrious and ingenious than the others, and more adapted to the sciences; and these qualifications are engendered in them by the vicinity of the Zodiac to their zenith, and by the familiarity thus subsisting between them and the planets moving in the Zodiac, which familiarity gives an activity and an intellectual impulse to their minds.

"Again, the natives of those countries which lie towards the east excel in courage, acting boldly and openly under all circumstances; for in all their characteristics they are principally conformed to the Sun's nature, which is oriental, diurnal, masculine, and dexter (it is plainly apparent that the dexter parts of all animals are much stronger than others); hence results the greater courage of the inhabitants of the east. And as the Moon, on her first appearance after conjunction, is always seen in the west, the western parts are therefore lunar, and consequently feminine and sinister; whence it follows that the inhabitants of the west are milder, more effeminate, and reserved.

"Thus, in all countries, certain respective peculiarities exist in regard to manners, customs, and laws; and in each it is found that some portion of the inhabitants differs

partially and individually from the usual habits and condition of their race.

"These variations arise similarly to the variations perceptible in the condition of the atmosphere; as, in all countries—the general state of whose atmosphere may be either hot, or cold, or temperate—certain districts are found to possess a particular temperature of their own, and to be more or less hot or cold, by being more or less elevated than the general face of the country. So, likewise, certain people become navigators, owing to their proximity to the sea; while others are equestrian, because their country is a plain; and others, again, become domesticated by the fertility of their soil.

"And thus, in each particular climate, certain peculiar qualities are to be found, arising from the natural familiarity which it holds with the stars and the twelve signs. And although these qualities do not pervade it in such a manner as to be necessarily exhibited by every individual native, yet they are so far generally distributed as to be of much utility in investigating particular events; and *it is highly important to take, at least, a brief notice of them.*"—*Tetrabiblos*, Book II. chap. ii.

"The four triplicities being established (as before is mentioned), the whole inhabited earth is accordingly divided into four parts, agreeing with the number of the triplicities.

"It is divided latitudinally by the line of the Mediterranean Sea from the Straits of Hercules to the Issican Gulph, continued onwards through the mountainous ridge extending towards the east; and by this latitudinal division its southern and northern parts are defined. Its longitudinal division is made by the line of the Arabian Gulph, the Ægæan Sea, Pontus, and the Lake Mæotis; and by this line are separated its eastern and western parts.

"The four quadrants of the earth thus agreeing in number with the four triplicities, one is situated in the north-west of the entire earth, and contains Celto-galatia, or, as it is commonly called, *Europe*. Opposed to this quadrant lies that of the south-east, towards Eastern

Æthiopia; it is called the southern part of Asia Magna. Another quadrant of the entire earth is in the north-east, about Scythia, and is called the northern part of Asia Magna. To this is opposed the quadrant of the south-west, which lies about Western Æthiopia, and is known by the general name of Libya.

"Each of these quadrants contains certain parts, which, in comparison with its other parts, lie more contiguous to the middle of the earth; and these parts, in respect of the quadrant to which they belong, have a situation opposite to the rest of that quadrant; in the same manner as that quadrant itself is situated in regard to the rest of the earth. For instance, in the quadrant of Europe, which is situated on the north-west of the whole earth, those parts of it which lie towards the middle of the earth, and near the angles of the other quadrants, are manifestly situated in the south-east of that quadrant.

"The like rule obtains in regard to the other quadrants. And hence it is evident that each quadrant is in familiarity with two oppositely-placed triplicities, its whole extent being adapted to the one triplicity which governs it as an entire quadrant; but its particular parts, situated about the middle of the earth, and lying, as regards the rest of the quadrant, in a direction contrary to that assigned to the whole quadrant altogether, being adapted to the other triplicity which rules the particular quadrant lying opposite to it. The planets exercising dominion in both these triplicities also hold familiarity with these particular parts; but, with the other more remote parts of any quadrant, only those planets hold familiarity which rule in the single triplicity to which the whole quadrant is allotted. With the said particular parts about the middle of the earth, Mercury also, as well as the other planets in dominion, bears familiarity, in consideration of his mediative condition and common nature.

"Under this arrangement, it follows that the north-western parts of the first quadrant, or that of Europe, are in familiarity with the north-west triplicity, composed of Aries, Leo, and Sagittarius; and they are accordingly

governed by the lords of that triplicity, Jupiter and Mars, vespertine.

"These parts, as distinguished by their appropriation to entire nations, are Britain, Galatia, Germany, Barsania (or Bastarnia, a part of the ancient European Sarmatia), Italy, Apulia, Sicily, Gaul, Tuscany, Celtica, and Spain. And since the triplicity itself, and the planets connected with it in dominion, are adapted to command, the natives of these countries are consequently impatient of restraint, *lovers of freedom*, warlike, *industrious*, imperious, cleanly, and high-minded. But, owing to the vespertine configurations of Jupiter and Mars, as well as the masculine condition of the anterior parts of the triplicity, and the feminine condition of its latter parts, the said nations regard women with scorn and indifference.* They are, however, still careful of the community, brave and faithful, affectionate in their families, and perform good and kind actions.

"Among the countries before-named, *Britain*, Galatia, Germany, and Barsania, have a greater share of familiarity with Aries and Mars; and the inhabitants are accordingly wilder, bolder, and more ferocious.

"Italy and Apulia, Sicily, and Gaul, are in familiarity with Leo and the Sun; and the natives of these countries are more imperious, yet kind and benevolent, and careful of the commonwealth.

"Tuscany, Celtica, and Spain, are connected with Sagittarius and Jupiter; and their inhabitants are lovers of freedom, simplicity, and elegance.

"The south-eastern parts of this quadrant, which are situated towards the middle of the earth—viz., Thrace, Macedonia, Illyria, Hellas, Achaia, and Crete, as well as the Cyclad Isles and the shores of Asia Minor and of Cyprus—assume, in addition, a connection with the south-east triplicity, which is composed of Taurus, Virgo, and Capricorn, and ruled by Venus and Saturn; and, in con-

* This was written nearly two thousand years since. But, as far as respects Britain, the remark is still applicable to a lamentable extent. The numerous cases of wife-beating, and frequently wife-killing also, are disgraceful to a civilized nation.

sequence of the vicinity of these regions to the middle of the earth, Mercury likewise has a proportionate dominion over them. Hence their inhabitants, being subjected to the rulers of *both* triplicities, enjoy a favourable temperament of mind and body. From Mars they imbibe their fitness for command, their courage, and impatience of restraint; from Jupiter, their love of freedom, their self-rule, their skill in guiding public affairs, and in legislation; through the influence of Venus they are also lovers of the arts and sciences, as well as of music and poetry, of public shows, and all the refinements of life; and from Mercury they deduce their hospitality, their fondness for society and communion, their love of equity and of literature, and their power of eloquence. They are also in the highest degree conversant with sacred mysteries, owing to the vespertine figuration of Venus.

"It is further to be observed of these last-named countries, that the inhabitants of the Cyclad Isles, and of the shores of Asia Minor and of Cyprus, are more particularly under the influence of Taurus and of Venus, and are therefore voluptuous, fond of elegance, and over-studious in their attention to the body. The people of Hellas, Achaia, and Crete, have a stronger familiarity with Virgo and Mercury, and are therefore learned and scientific, *preferring the cultivation of the mind* to the care of the body. The people of Macedonia, Thrace, and Illyria, are chiefly influenced by Capricorn and Saturn; whence they are greedy of wealth, inferior in civilization, and have no ordinance of civil polity.

"THE SECOND QUADRANT consists of the southern division of Asia Magna. Such of its parts as are contained in India, Arriana, Gedrosia, Parthia, Media, Persia, Babylonia, Mesopotamia, and Assyria, are situated in the south-east of the whole earth; and have due familiarity with the south-east triplicity—composed of Taurus, Virgo, and Capricorn—and consequently with Venus, Mercury, and Saturn in matutine figuration. The nature of the inhabitants of these countries is obedient to the dominion of these ruling influences. *They worship Venus under the*

name of Isis; and they also pay devotion to Saturn, invoking him by the name of Mithranhelios. Many of them, likewise, foretell future events; and they consecrate to the gods some of their bodily members, to which superstition they are induced by the nature of the figuration of the planet before-mentioned. * * * It is to be remarked, that Parthia, Media, and Persia have a more particular familiarity with Taurus and Venus; whence it follows that the dwellers in those countries wear splendid garments, and clothe the whole person entirely, except the breast; they are also fond of elegance and refinement. The countries about Babylon, Mesopotamia, and Assyria are connected with Virgo and Mercury; their inhabitants are consequently studious of the sciences, and, among other attainments, excel in making observations on the five planets.

"India, Ariana, and Gedrosia, are connected with Capricorn and Saturn; the natives of these regions are, therefore, ill-formed in person, of dirty habits, and barbarous manners.

"The remaining parts of this *second* quadrant—viz., Idumæa, Cælesyria, Judæa, Phœnicia, Chaldæa, Orchynia, and Arabia Felix—occupy a situation in the vicinity of the middle of the earth, and in the north-west of the quadrant to which they actually belong; hence they are in familiarity with the north-west triplicity (which consists of Aries, Leo, and Sagittarius); and they have for their rulers Jupiter and Mars, together with Mercury.

"By means of the figuration of these planets, the natives of the said countries are skilful in trade and all mercantile affairs; heedless of danger, yet treacherous, servile, and thoroughly fickle.

"The inhabitants of Cœlosyria, Idumæa, and Judæa are principally influenced by Aries and Mars, and are generally audacious, atheistical, and *treacherous*. The Phœnicians, Chaldæans, and Orchyneans have familiarity with Leo and the Sun, and are therefore more simple and humane in disposition; they are also studious of astrology, and pay greater reverence than all other nations to the

Sun. The people of Arabia Felix are connected with Sagittarius and Jupiter. The country is fertile, and abundantly productive of spices; and its inhabitants are well-proportioned in person, free in all their habits in life, and liberal in all their contracts and dealings.

"The THIRD QUADRANT occupies the northern division of Asia Magna.

"Those several parts of it which lie to the north-east of the whole earth, and comprise Hyrcania, Armenia, Mantiana, Bactriana, Casperia, Serica, Sauromatica, Oxiana, and Sogdiana, are in familiarity with the north-east triplicity—composed of Gemini, Libra, and Aquarius—and have for their rulers Saturn and Jupiter, in matutine positions; hence the inhabitants worship Jupiter and the Sun. They are abundantly rich in all things; they possess much gold, and are dainty and luxurious in their diets. They are also learned in theology, skilled in magic, just in all their dealings, free and noble-minded, holding dishonesty and wickedness in abhorrence, strongly imbued with the softer affections of nature, and, in a worthy cause, they will readily embrace death to preserve their friends. They are, furthermore, chaste in marriage, elegant and splendid in their dress, charitable and beneficent, and of enlightened intellect. All these qualities are principally produced by the matutine positions of Saturn and Jupiter, who influence the region.

"Among these nations, however, Hyrcania, Armenia, and Mantiana have a greater familiarity with Gemini and Mercury; and the inhabitants are, consequently, more acute in their apprehension, but less tenacious of their probity. The countries about Bactriana, Casperia, and Serica are connected with Libra and Venus; and the natives are endowed with much wealth and many luxuries, and take delight in poetry and songs.

"The nations about Sauromatica, Oxiana, and Sogdiana are influenced by Aquarius and Saturn; and are, therefore, less polished in manners, and more austere and uncouth.

"The other parts of this quadrant, lying near the

middle of the entire earth, consist of Bithynia, Phrygia, Colchis, Laxica, Syria, Commagene, Cappadocia, Lydia, Lycia, Cilicia, and Pamphylia.

"These, being situated in the south-west of their quadrant, have familiarity accordingly with the south-west triplicity, composed of Cancer, Scorpio, and Pisces; and are ruled by Mars and Venus, together with Mercury.

"In these countries Venus is principally worshipped; she is *invoked as the mother of the gods*, and by various local and indigenous appellations. Mars likewise receives adoration here under the name of Adonis, as well as by other titles; and some of the religious services to these deities are performed by loud lamentations. The people are servile in mind, diligent in labour, yet fraudulent, knavish, and thievish; they enter into foreign armies for the sake of hire, and make prisoners and slaves of their own countrymen; besides which, they are continually subject to intestine broils.

"These traits arise from the matutine figurations of Mars and Venus. It is further to be observed, that from the circumstance of Mars receiving his exaltation in Capricorn (one of the signs of the triplicity ruled by Venus), and Venus hers in Pisces (a sign belonging to the triplicity of Mars), it thence follows that the women have strong attachments and kindly affections to their husbands, are vigilant and careful in domestic affairs, and highly industrious; they also act as servants, and labour for the men with all due obedience in everything.

"Bithynia, Phrygia, and Colchis must, however, be excepted from sharing in this general propriety of the female character; for, as these nations are chiefly connected with Cancer and the Moon, their male population is, generally speaking, slavish in its habits, timid, and superstitious; while the greater part of the women, owing to the matutine and masculine position of the Moon, are of masculine manners, ambitious of command, and warlike.

"These females shun the addresses of men, as the Amazons did of old; and delight in the use of arms, and

in manly occupations; they also amputate the right breasts of their female children, for the sake of adapting them to military service, in order that when in combat, and exposing that part of the body, they may appear to be of the male sex. Again, Syria, Commagene, and Cappadocia are principally influenced by Scorpio and Mars; and their inhabitants are accordingly bold, wicked, treacherous, and laborious. Lydia, Cilicia, and Pamphylia have a greater familiarity with Pisces and Jupiter; whence their inhabitants are wealthy, of mercantile habits, living in freedom and community, faithful to their engagements, and honest in their dealings.

"The REMAINING QUADRANT is the vast tract known by the general name of Libya.

"Its several parts — distinguished by the particular names of Numidia, Carthage, *Africa*,* Phazania, Næsamonitis, Garamantica, Mauritania, Getulia, and Metagonitis—are situated in the south-west of the entire earth, and have due familiarity with the south-west triplicity, composed of Cancer, Scorpio, and Pisces; their rulers, therefore, are Mars and Venus, in vespertine position. From this figuration of the planets, it results that the dwellers in these regions are doubly governed by a man and a woman, who are both children of the same mother; the man rules the males, and the woman the females. * * * The influence of Venus causes the whole people to delight in personal ornaments, and in being arrayed in female attire; nevertheless, that of Mars renders them courageous, crafty, addicted to magic, and fearless of dangers.

"Again, however, of the above-named countries, Numidia, Carthage, and Africa are more particularly in familiarity with Cancer and the Moon; their inhabitants, consequently, live in community, attend to mercantile pursuits, and enjoy abundantly all the blessings of nature. The natives of Metagonitis, Mauritania, and Getulia are influ-

* The name of Africa was in Ptolemy's time limited to those parts of the coast of the Mediterranean which contained the ancient Utica, and in which Tunis now stands.—Note by Mr. ASHMAND.

enced by Scorpio and Mars; and are, consequently, ferocious and pugnacious in the highest degree; eaters of human flesh, utterly indifferent to danger, and so regardless and prodigal of blood as to slay each other without hesitation on the slightest cause.

"The people in Phazania, Næsamonitis, and Garamantica are connected with Pisces and Jupiter; and are, accordingly, frank and simple in manners, fond of employment, well-disposed, fond of the decencies of life, and, for the most part, free and unrestrained in their actions. They worship Jupiter by the name of Ammon.

"The other parts of this quadrant, which lie near the middle of the entire earth, are Cyrenaica, Marmarica, Ægypt, Thebais, Oasis, Troglodytica, Arabia, Azania, and Middle Æthiopia.

"These countries, being situated in the north-east of their quadrant, have due familiarity with the north-east triplicity—consisting of Gemini, Libra, and Aquarius—and are governed by Saturn and Jupiter, and also by Mercury.

"Their inhabitants, therefore, participate in the influence of all the five planets in vespertine figuration, and, consequently, cherish due love and reverence for the gods, and dedicate themselves to their service. They are addicted to sepulchral ceremonies; and, owing to the said vespertine position, they bury their dead in the earth, and remove them from the public eye. They use various laws and customs, and worship divers gods.

"In a state of subjection, they are submissive, cowardly, abject, and most patient; but, when they command, they are brave, generous, and high-minded. * * *

"Among these last-named countries, Cyrenaica, Marmarica, and particularly Lower Ægypt, are influenced by Gemini and Mercury; the natives are, therefore, highly intellectual and sensible, and gifted with capacity for every undertaking; above all, for the attainment of wisdom, and an insight into divine mysteries.

"They are also magicians, performing secret rites and

ceremonies, and are in every respect calculated for the prosecution of all scientific inquiry.

"The inhabitants of Thebais, Oasis, and Troglodytica are connected with Libra and Venus; they are of warmer constitution, and more hasty disposition, and enjoy life in all its plenitude and abundance.

"The natives of Arabia, Azania, and Middle Æthiopia have familiarity with Aquarius and Saturn; they consequently feed on flesh and fish indiscriminately, and live in a state of dispersion, like wild beasts; they never unite in society, but lead a wandering, savage life."

With respect to Cyreniaca, Marmarica, and Lower Egypt, Mr. Ashmand observes—

"History warrants the high encomium here given to the natives of these countries. Ægypt was the acknowledged mother of the arts and sciences, and at one time the great *depôt* of all the learning of the world. Her school of astronomy (a science which our author may be supposed to have placed in the first rank), founded at Alexandria by Ptol. Philadelphus, maintained its superior reputation for a thousand years. Cyrenaica gave birth to many illustrious philosophers, and among them to Eratosthenes, who is said to have invented the armillary sphere. This great man measured the obliquity of the ecliptic. He also measured a degree of the meridian, and determined the extent of the earth, by means similar to those adopted by the moderns."

Ptolemy adds:—

"The familiarities exercised by the planets, and by the signs of the zodiac, together with the manners, customs, and qualities, particular as well as general, which they produce, have now been concisely described; but in order to facilitate the knowledge and use of them, the subjoined table is inserted, to show at one view what countries are in connection with each sign, respectively, according to the mode above detailed:—

TABLE SHOWING ALL THE COUNTRIES BELONGING TO EACH SIGN RESPECTIVELY.

Signs	ARIES.	TAURUS.	GEMINI.	CANCER.	LEO.	VIRGO.
Triplicity	North-West.	South-East.	North-East.	South-West.	North-West.	South-East.
Quadrant of the Countries ..	North-West.	South-East.	North-East.	South-West.	North-West.	South-East.
Countries remote from the Middle of the Earth	Britain, Galatia, Germany, Barsania.	Parthia. Media, Persia.	Hyrcania, Armenia, Mantiana.	Numidia, Carthage, Africa.	Italy, Apulia, Sicily, Gaul.	Mesopotamia, Babylonia, Assyria.
Quadrant of the Countries ..	South-East.	North-West.	South-West.	North-East.	South-East.	North-West.
Countries near the Middle of the Earth	Cœlesyria, Idumœa, Judæa.	Cyclades, Cyprus, Asia Minor.	Cyrenaica, Marmarica, Lower Ægypt.	Bythynia, Phrygia, Colchis.	Phœnicia, Chaldæa, Orchynia.	Hellas, Achaia, Crete.

Signs	LIBRA.	SCORPIO.	SAGITTARIUS.	CAPRICORN.	AQUARIUS.	PISCES.
Triplicity	North-East.	South-West.	North-West.	South-East.	North-East.	South-West.
Quadrant of the Countries ..	North-East.	South-West.	North-West.	South-East.	North-East.	South-West.
Countries remote from the Middle of the Earth	Bactriana, Casperia, Serica.	Metagonitis, Mauritania, Getulia.	Tuscany, Celtica, Spain.	India, Arriana, Gedrosia.	Sauromatica, Oxiana, Sogdiana.	Phazania, Nasamonitis, Garamantica.
Quadrant of the Countries ..	South-West.	North-East.	South-East.	North-West.	South-West.	North-East.
Countries near the Middle of the Earth	Thebais, Oasis, Troglodytica.	Syria, Commagena, Cappadocia.	Arabia Felix.	Thrace, Macedonia, Illyria.	Arabia, Azania, Middle Æthiopia	Lydia, Cilicia, Pamphylia.

—*Tetrabiblos*, Book II. chap. iii.

COUNTRIES AND CITIES UNDER THE INFLUENCE OF THE SIGNS OF THE ZODIAC, ACCORDING TO MODERN AUTHORITIES:

ARIES.	*Countries.*
♈	Britain; Galatia (the modern north-west portion of Anatolia); Germany, or, more strictly, the ancient "Germania," situate to the east of Gaul, or modern France; and the "Barsania" of Ptolemy, or the European Sarmatia, or modern Lithuania, Lesser Poland, &c.: also Burgundy, Denmark, and Palestine, Syria, or Judæa.
	Cities.
♈	Naples, Capua, Florence, Verona, Padua, Brunswick, Marseilles, Cracow, Saragossa, Utrecht.
TAURUS.	*Countries.*
♉	Persia; the ancient Parthia (modern Mazandaran, and parts south of the Caspian), and Media, or the modern Aderbijan; Georgia, and the Caucasus, &c.; Asia Minor, the Archipelago, and Cyprus: also Poland, Ireland, and White Russia.
	Cities.
♉	Dublin, Mantua, Leipsic, Parma, Rhodes, and Palermo.
GEMINI.	*Countries.*
♊	Armenia, Tripoli, or all the north-east coast of Africa to Lower Egypt, and that country included; Flanders, Lombardy, Sardinia, Brabant, and Belgium: also the West of England, and United States of America.
	Cities.
♊	*London;* Versailles, Meritz, Louvaine, Bruges, Cordova, and Nuremberg.
CANCER.	*Countries.*
♋	Northern and Western Africa; also the ancient Bithynia and Phrygia, being part of Anatolia, near Constantinople; and Scotland, Holland, Zealand, and Mingrelia, or ancient Colchis.
	Cities.
♋	Amsterdam, Cadiz, Constantinople, Venice, Genoa, Algiers, Tunis, York, St. Andrew's, New York, Berne, Milan, Lubeck, Vincentia, Magdeburg, and Manchester.
LEO.	*Countries.*
♌	Italy, Sicily, France, Puglia in Italy, the Alps, Bohemia, Chaldæa, the ancient Phœnicia (including the coasts about Sidon and Tyre): also Cappadocia, or the northern parts of Romania, in Turkey.
	Cities.
♌	Rome, Bath, Bristol, Taunton, Damascus, Prague, Ravenna, and Philadelphia; probably Portsmouth.

COUNTRIES AND CITIES UNDER THE INFLUENCE OF THE SIGNS OF THE ZODIAC, ACCORDING TO MODERN AUTHORITIES *(continued)*:

VIRGO.	*Countries.*
♍	Mesopotamia, Turkey in Europe, and Asia; Babylonia, especially the modern Kurdistan, Assyria: all the country between Tigris and Euphrates; Greece, especially about Lavadia; Thessaly, Corinth, and the Morea; the Island of Candia, the Lower Silesia, Croatia, or Liburnia, and Switzerland.
	Cities.
♍	Heidelburg, Jerusalem, Paris, Reading, Lyons, Toulouse; probably Cheltenham.
LIBRA.	*Countries.*
♎	Bactriana, or the modern Balkh and Bucharia, the borders of the Caspian, Usbeck, part of Thibet, and China, especially the northern provinces; Japan, and parts of India, near China, Levonia, Austria, Savoy, Upper Egypt, Oasis, and ancient Libya.
	Cities.
♎	Antwerp, Lisbon, Frankfort, Spires, Fribourg, Vienna, Gaëta, Charlestown, Suessa in Campania, Placenza.
SCORPIO.	*Countries.*
♏	Fez, Morocco, the kingdom of the Moors, and country about Algiers; the whole of Barbara, Judea, Syria, especially the northern parts, and ancient Cappadocia; Norway and Jutland, Bavaria, Valentia, and Catalonia.
	Cities.
♏	Messina, Frankfort-on-the Oder, and Liverpool.
SAGITTARIUS	*Countries.*
♐	Tuscany; that part of France between La Seine and La Garonne to Cape Finisterre, Spain, Arabia Felix, Lower Italy, especially Tarento; Dalmatia, Sclavonia, Hungary, Moravia; also Provence, in France.
	Cities.
♐	Cologne, Avignon, Buda, Narbonne, Toledo, Volterive in Naples, Rotenburg, and Stutgardt.
CAPRICORN.	*Countries.*
♑	India, Khorassan, and countries towards Lake Aral; Circran and Macran, Gedrosia, or the modern Punjaub; Thrace, Macedonia, the Morea, and Illyria; Bosnia, Albania, Bulgaria, Styria, Romandiola in Italy, the south-west part of Saxony, Hesse, Mexico, Mecklenburg, Lithuania, and the Orcades.
	Cities.
♑	Oxford, Prato, in Tuscany, Brandenburg, Tortona, Constanz, and Fayence, in Provence; perhaps Brussels.

COUNTRIES AND CITIES UNDER THE INFLUENCE OF THE SIGNS OF THE ZODIAC, ACCORDING TO MODERN AUTHORITIES *(continued)*:

AQUARIUS. ♒	*Countries.*
	Arabia the Stony, Red Russia, Prussia, part of Poland, Lithuania, Tartary, part of Muscovy, Circassia, Wallachia, Tartaria, especially; Usbeck; Sweden, Westphalia, Piedmont, Azania, and Abyssinia.
♒	*Cities.*
	Hamburg, Bremen, Saltzburg, Trent, and Ingoldstadt.
PISCES. ♓	*Countries.*
	Portugal, Calabria, Normandy, Galicia in Spain, Egypt, the vicinity of the Gulf of Lydia, and south-west from that to ancient Phazania, or the modern Fezzan, and the great desert of Zara; Nubia, and the Garamantica Valleys of Ptolemy; also the southern parts of Asia Minor.
♓	*Cities,*
	Alexandria, Ratisbon, Worms, Seville, Compostello in Galicia, and Tiverton.

CHAPTER XIII.

MUNDANE ASTROLOGY (CONTINUED).

"In battle brave,
In council eloquent was he; but chief
In the dark learning of Chaldea's seers
Deep skilled. *The rise of empires, or their fall,*
In solitude, and in the depth of night,
With awful eye, he of the stars would ask,
And would believe."

ATHERSTONE'S *Fall of Nineveh*, Book I.

THE preceding chapter has been composed chiefly from the work of the great Ptolemy; for his language will convey to the mind of the reader, clearly and succinctly, the mode by which the ancients judged respecting mundane events. Their rules, based on immutable truth, are as applicable now as they were when first promulgated.

In Persia, to this day, it is declared that evil will fall upon that land, in the form of *earthquakes*, when an eclipse of the Sun occurs in its ruling sign, the sign *Taurus;* and this doctrine is equally admitted by the astrologer of Persia as by him of England. And why is it so admitted? Simply because, in the days of the Chaldeans, some four or five thousand years ago, the fact accompanied the phenomenon, and that it has continued to do so *to this day*. It has been already stated (*ante*, p. 15) that the Persians *still* cultivate astral science.

"The delusive science of astrology, which has been but recently banished the European world, is still cherished *throughout the whole of Asia*. There is no Mahommedan of learning in Persia or India who is not an astrologer. Rare works upon that science are more valuable than any other; and it is remarkable that, on the most trivial occa-

sions, when calculating nativities and foretelling events, they deem it essential to describe the planets in terms not unsuited to the description given in the Dabistan.

"The following is a literal translation from the introduction of a paper given to the author by the King's astrologer at Shiraz, in 1800 :—

"'Praise be to that great Creator who formed earth, heaven, and the heavenly bodies, among whose divine works mankind appear but as a small spot. The dark Saturn, like a sentinel in the seventh heaven, is attentive to his wishes. The glorious Jupiter, like an able judge, enthroned in the sixth heaven, is watchful of his desires; and the bloody Mars, with his purple-stained salve, sits in the fifth heaven, the ready executioner of his Maker's watchful commands. And the resplendent Sun, encircled by a flaming crown, shines in the fourth heaven with light that he has received from the Almighty. The beautiful Venus, like a glad minstrel, sits in her beautiful apartment in the third heaven, supported by His power. The feathered Mercury, like a wise secretary, sits in the second heaven, the writer of the Almighty's orders. The clear Moon sits enthroned in the first heaven, a sign of the Creator's power.'"—MALCOLM'S *Persia*, vol. i., p. 492.)*

AS TO THE SPRING QUARTER.

This commences from the precise time of the Sun entering into *Aries*. In the ephemeris, the day, the hour, and minute of the ingress of the Sun in Aries—which is about the 20th or 21st day of March in every year—is correctly noted. To that precise time the theme of heaven should

* This interesting work contains an anecdote respecting Baharan Gour, the Persian monarch, which is a pleasing illustration of the influence of the "glad minstrel" above mentioned:

"He had a son, who was considered an idiot. One day his tutor told Baharan it was with grief he had discovered that the young prince added vice to stupidity.

"'I have detected him in an intrigue with the daughter of a poor man who dwells near his palace.'

"The king's countenance beamed with delight.

"'Thank God! the clay is kindled,' said he to himself.

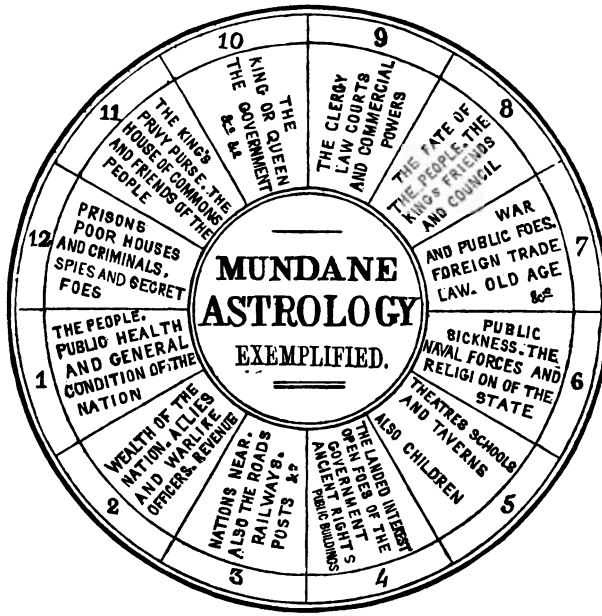
"He immediately sent for the girl's father, and addressed him in the following words:

"'I wish not to trifle with your honour, or with that of any man in my kingdom; *but your daughter may become the instrument of a nation's happiness.* My son loves her; her power over him is therefore unbounded. Bid her to use it, to awaken in him the desire of attaining perfection, that he may please her. She may without danger to herself give him encouragement enough to keep him alive, and love will do the rest.'

"The old man promised to lesson his daughter, who played her part to admiration. The enamoured prince soon became all his father or the nation could wish, and was as remarkable for spirit and intelligence as he had been for dulness and insensibility."—Vol. I. p. 95.

be cast, in which the following diagram will be useful, as the various matters are assigned to the respective houses. Having erected the scheme to the given time of the solar ingress, the student should attentively weigh the various testimonies of good and of evil; bearing in mind that, as in the doctrine of nativities, the greater cause will still

FIGURE 6.



be found to overcome the lesser, and the weaker aspect will be neutralized by the stronger. Thus may be read the well-being or ill-being of that nation or kingdom for whose latitude the scheme may be erected, with all its various contingencies; and the artist will be able to answer positively of peace or war, health or sickness, dearth or plenty, either of the people or of the particular subject denoted

by that house of heaven from which the judgment is deduced.

"Aristotle relates of *Thales*, that, being upbraided by some foolish scoffers on account of his poverty, and with the unprofitableness of his studies in wisdom and philosophy, he had recourse to his astrological skill; whereby, foreseeing that in the year following olives would be unusually plentiful, to show his reproachers the vanity of their ill-timed scoffing, the winter before that year he hired all the shops and depositaries (both at *Chios* and Miletum) that were reserved for the making of oil; and having got them into his hands for a very small sum, because no man would give more at that season of the year, after he had thus forestalled their use, the next year, when the time of gathering olives came on, every man being suddenly destitute of rooms and offices answerable to the great plenty of olives with which they were glutted, were driven to resort to *Thales* for his supply thereof; who, taking advantage of that necessity, did turn them over at what price himself listed, whereby he gathered together on a sudden a great mass of money; and afterwards, to show his contempt of riches, gave it to the poor."

The ingress of Sol in Aries is the horoscope radix, or groundwork, of the *astrological* year, which commences therewith, and continues with the solar circuit throughout the whole of the twelve celestial signs.*

Hence all predictions in almanacs and annual publications have, or are presumed to have, the theme of heaven erected to the *vernal ingress* for their primary data; but, in addition to this, it is also necessary to pay great attention to the *neomenia*, or the new Moon of the year. In every revolution of the Sun, the *first* new Moon of the infant year is to be considered as of particular and essential force in the astrological knowledge. In ancient times, this *lunation* was with much pomp and solemnity observed as a festival, especially in the remoter ages, and by the

* When the Sun enters Aries, he becomes more powerful in several ways. He is then longer above the horizon, and in a sign in which he sympathises, it being his "exaltation."

ancient nations. It was celebrated by the Israelites, as well as by the Pagans (see chap. xx. 1 *Sam.*), and kept once in a year with extraordinary ceremonies. Although these superstitious observances are happily no more, yet the efficacy of the planetary motions of the new Moon, nearest to the vernal equinox, cannot be disproved, though so often denied. In all cases the student must well observe the horoscope for that lunation; and by examining the various configurations formed by the active or passive stars, and astral significators, joined to the effects denoted in the vernal ingress, he will be enabled to arrive at the most perfect conclusions relative to the destiny of that nation for which his calculations are made.*

Upon this subject Ptolemy remarks (Book II. chap. xi.) —"In every annual revolution made by the Sun, the first new Moon of the year is to be considered as the point of the commencement of his circuit. This is evident, not only from its denomination, but from its virtue also. The case stands thus:—In the ecliptic, which as a circle has, in fact, no actual or definite beginning, the two equinoctial and the two tropical points marked by the equator, and the tropical circles, are reasonably assumed as beginnings. And to obviate any doubt as to which of these four points should preferably be considered as the primary beginning (since in the regular simple motion of a circle no part of it has any apparent precedence), the appropriate quality naturally belonging to each of these four points has been taken into consideration by the writers upon this subject. And the point of the vernal equinox has been, consequently, designated by them as the beginning of the year; because from that time the duration of the day begins to exceed that of the night, and because the season then produced partakes highly of moisture, which is always a predominant quality in all incipient generation and growth. After the vernal equinox, comes the summer solstice; when the day attains its greatest length, and in Ægypt, at the same period, the rise of the

* See Raphael's Manual, p. 226-7.

Nile takes place and the Dog Star appears. Then follows the autumnal equinox, when all fruits are gathered in, and the sowing of seeds re-commences anew; lastly comes the winter solstice, when the day proceeds from its shortest duration towards its increase.

"Although the foregoing arrangement has been adapted by men of science to denote the commencement of the several seasons of the year, it yet seems to be more consonant to nature, and more consistent with the facts, that the combined positions of the Sun and the new or full Moon, which happen when the Sun is nearest to the points above-mentioned, should mark the four beginnings, and more especially if such combined positions should produce eclipses. Thus, from the new *or full Moon* taking place when the Sun is nearest to the first point of Aries, the spring should be dated; from that when the Sun is nearest to the first point of Cancer, the summer; from that when he is nearest to the first point of Libra, the autumn; and from that when he is nearest to the first point of Capricorn, the winter.

"The Sun not only produces the general qualities and constitutions of the seasons—by means of which very illiterate persons* are enabled, in a certain degree, to form predictions—but he also regulates the proper signification of the signs with regard to the excitation of the winds, as well as other general occurrences more or less subjected to occasional variation. All these general effects are usually brought about by the new or full Moon, which takes place at the aforesaid points, and by the configurations then existing between the luminaries and the planets; but there are certain particular consequences

* A modern instance of scientific knowledge in humble life may be given in the case of John Claridge, the Banbury shepherd. His predictions were very remarkable. In the year 1665, on the 1st of January, he foretold that the great frost, which had then set in, would continue until March; and upon the breaking up of the frost in March, that a very dry summer would ensue. In November of the same year, severe weather came on with a heavy fall of snow; yet Claridge then foretold a mild winter, which was exactly verified. In March, 1666, he foretold a long continuance of dry weather. In the spring of 1667 he announced dry and parching weather, continuing until August; and in September of that year, that a south-west wind, bringing much rain, would set in and continue two months; and in March, 1668, he foretold the remarkably rainy summer of that year.

which result from the new and full Moon—that is to say, at the new and full Moon taking place during the Sun's progress through each sign—and from the transits of the planets, and which require monthly investigations."

The artist proceeds in forming his predictions from the remaining quadrants of the year, in like manner as he forms his judgment from the vernal equinox: framing the figure for the summer quarter at the precise hour and minute when the Sun enters the sign *Cancer;* for the autumnal quarter, when the Sun enters the beginning of the sign Libra; and the winter quarter, when he in like manner enters the beginning of the sign Capricorn.

The ephemeris shows the time when each of these astronomical events takes place.

For instance, according to Greenwich mean solar time, the right ascension of the Sun at noon, on the 21st day of June, 1854, is 5 hours, 58 minutes, 45 seconds, and the Sun is at that time in 29° 43′ of Gemini. He reaches the first point of Cancer just 7 hours and 8 minutes afterwards; and this added to 5 hours, 58 minutes, and 45 seconds, will amount to 13 hours, 6 minutes, 45 seconds, as the right ascension at that time culminating.

Upon reference to the table of houses for the latitude of London, it will be found that when the right ascension of the meridian is 13 hours, 6 minutes, 23 seconds, the ascending point on the eastern horizon is 15° 59′. Add 20′ of longitude for the difference between mean and solar time in the period elapsed, and it will be found that 16° 19′ of Sagittarius will be the ascendant at the precise moment when the Sun enters Cancer; and the other cusps of the other houses, with the places of the planets, should be arranged accordingly.*

In addition to the position of the planets in a figure of the heavens erected for one of these solar ingresses, it is highly important to consider the events which, according to the astrological theory, are likely to be brought

* If a moveable sign ascend, the influence of the ingress will endure during one quarter; if a common sign, six months; and if a fixed sign, one year.

about by means of *eclipses*. The nature of these beautiful celestial phenomena may be ascertained by reference to any elementary treatise upon astronomical science.*

Astrologically considered, it is the position of the whole heavens taken in the figure for the particular minute of the ecliptic conjunction or opposition that the astral artist observes, and the actual configuration of every planet, as well as those of the luminaries which are active or passive *agents* in the eclipse: the eclipse itself serving as an epoch, or celestial date, whereby certain events are to be predicted *from the known qualities of the reigning stars or planetary orbs*. It has frequently been alleged by the adversaries of the science that an attempt to predict future events from these particular phenomena is especially fallacious; but, as has been just shown, the astrologer does not pretend to attribute the effects which he believes the eclipse will produce to the single circumstance of the luminaries being obscured, either totally or partially.

The subject of eclipses has extensively engaged the attention of astral artists.

"The strongest and principal cause of all these events exists in the ecliptical conjunctions of the Sun and Moon, and in the several transits made by the planets during those conjunctions.

"One part of the observations required in forming predictions in cases of this nature relates to the locality of the event, and points out the cities or countries liable to be influenced by particular eclipses, or by occasional continued *stations* of certain planets, which for a time remain for a certain period in one situation. These planets are Saturn, Jupiter, and Mars; and they furnish portentous indications when they are stationary.

"Another branch relates to time, and gives pre-information of the period at which the event will occur, and how long it will continue to operate.

"The third branch is generic, and points out the classes or kinds which the event will affect. The last is specific, and foreshows the actual quality and character of the coming event."—*Tetrabiblos*, Book II. chap v.

"In all eclipses of the Sun and Moon, and especially in such as are *fully* visible, the place in the Zodiac where the eclipse happens is to be noted; and it must be seen what countries are in familiarity with that place, according to the rules laid down regarding the quadrants and triplicities; and in like manner, it must be observed what *cities* are under the influence of the sign in which the eclipse happens, either by means of the ascendant and the

* See also remarks by *Raphael*, in his Almanac far 1854, p. 32-3, on the Phenomena of Eclipses.

situations of the luminaries *at the time of their foundation*, or by means of the midheaven of their kings or governors actually ruling at the time of the eclipse, although such time may be subsequent to the building of the said cities. Whatever countries or cities shall be thus found in familiarity with the ecliptical place will *all* be comprehended in the event, which will, however, *principally* attach to all those parts which may be connected with the identical sign of the eclipse, and in which it may be visible while above the earth."—*Ibid*, chap. vi.

The time and period of the event are determined according as the eclipse may be solar or lunar. If it be the former, the effect may be expected to endure as many years as the eclipse may last hours; but, if lunar, a like number of months is to be reckoned, instead of years.

The commencement of the effect, and the period of its general intensity or strength, are to be inferred from the situation of the place of the eclipse with respect *to the angles*. Partial intensities, or relaxations of the effect, are to be inferred from any combinations of the Sun and Moon happening during the intermediate period, either in the actual places where the primary cause was presented, or in other places configurated therewith. The inference should also be made by the various courses, or transits, of such planets as may co-operate in producing the effect by being configurated with the sign in which the primary cause was situated.*

The distinction concerning the genus, class, or kind liable to be affected is made by means of the conformation and peculiar properties of those signs in which the place of the eclipse, and the places of such fixed *stars* and planets as are in dominion according to the actual sign of the eclipse, and that of the angle before it, may be found.†

The discrimination of the extent and quality of the effect about to be produced, and of its good or evil nature, is gathered "from the power of the stars which control the ruling places, and from the contemperament created by their relative admixture with each other and with the places which they control. For although the Sun and

* See PTOLEMY, Book II. chap. vii.
† Ditto, ditto, chap. viii.

Moon are the aknowledged sources of all the efficacy and dominion of the stars, and of their strength or weakness, and in a certain manner regulate and command them, still it is by the theory of the contemperament, *produced by the stars in dominion*, that the effect is indicated."*

Ptolemy proceeds to state in a particular manner the various influences of the stars when *in dominion* in eclipses. He concludes the chapter by observing that "each of the planets, when fully exercising its own separate and distinct influence, will properly produce the peculiar effects ascribed to it; but should it be combined with others—whether by configuration, by familiarity arising from the sign in which it may be posited, or by its position towards the Sun—the coming event will then happen agreeably to the admixture and compound temperament which arise from the whole communion actually subsisting among the influencing powers.

The nature of the familiarities subsisting between the stars, lords of the coming event, and the countries or cities over which the event will extend, requires to be observed; for, should the stars be benefic, and their familiarity with the countries liable to sustain the effect be unimpeded by any opposing influence, they will then receive the favourable energies of their own nature in a greater degree. And, on the other hand, when any obstacle may intervene to obstruct their familiarity, or when they themselves may be overpowered by some opposing influence, the advantages of their operation will be diminished. Again, should the stars, lords of the coming event, not be benefic, but injurious, their effect will be less severe, provided they may have either familiarity with the countries on which the event will fall or be restrained by some opposing influence. If, however, they should have no such familiarity, and not be subjected to restraint by any others endowed with a nature contrary to their own, and possessing a familiarity with the countries in question, the evils which they produce will then be more violent and intense; and all these general affections, of whatever kind, whether good or evil, will be principally felt by those persons *in whose individual nativities* there may be found the same disposition of the luminaries (which are the most essential significators), or the same angles, as those existing during the eclipse which operates the general affection. The same remark equally applies to other persons, in whose nativities the disposition of the luminaries and of the angles may be in opposition to that existing during the eclipse. With respect to these coincidences, the partile agreement or opposition of the ecliptical place of the luminaries to the place of either

* Book II. chap. ix.

luminary in a nativity, produces an effect least capable of being guarded against."*—PTOLEMY, Book II. chap. ix.

Some astrologers are of opinion that eclipses which are *invisible* are found to have *no* peculiar or perceptible influence over that region, city, or country to which they are invisible.

Such doubters may be referred to "Zadkiel's Almanac" for 1853 and 1854 for the judgment of the two great eclipses happening in the sign Gemini—the one on the 6th day of June, 1853, and the second on the 26th day of May, 1854—and let them watch for the development of the events connected with London, for instance (ruled by Gemini), which, presuming such invisible eclipses to have influence, the laws of astrology point out as likely to occur in consequence thereof. The result will be, probably, a belief in the influence of eclipses upon the places or persons in familiarity with the eclipse, although the same be *invisible*.

In lunar eclipses, the effects succeed the obscuration of the luminary without delay; but, in solar eclipses, some time generally elapses before the chief effects are visible. The nature of the sign in which the eclipse occurs must be well observed; for, if it happen in a fixed sign, the effects are more durable than in an equinoctial or tropical sign; and if in *common* signs, they are found to commence sooner, and to continue longer in force, also to afflict mankind more powerfully than when in tropical or equinoctial signs. Also the power of the eclipse upon the earth and its inhabitants will be according to the number of *digits* eclipsed.

Cardan wrote some aphorisms respecting eclipses, a few of which may be here mentioned:

1. In an eclipse, consider the strength of the planet then ruling, for his significations will chiefly appear.

2. If eclipses of the Sun fall upon a flourishing and

* Note by Mr. ASHMAND.—In conformity to the rule laid down in chap. vi. of this book, those individuals whose nativities may thus resemble the position of the heavens at the time of an eclipse, and who are here stated to be chiefly liable to the effects of the eclipse, will be more affected by it if it should be visible to them.

promising crop, they generally damnify it, so that it scarcely comes near what might have been expected.

3. In general, some eclipses of the luminaries, at the time or even before they happen,* raise showers and rain, others great droughts, some violent winds, others earthquakes, some scarcity of the fruits of the earth, and others terrible fires.

4. No eclipse whatsoever can threaten a plague or scarcity to the whole earth, nor can the pestilence continue above four years in one place.

5. Eclipses in the fourth are more strong and efficacious than in the eighth or twelfth house; and, if in the ascendant, more than in the ninth or eleventh house.

6. Eclipses operate more powerfully on cities, provinces, and kingdoms than on particular persons of private condition, or even upon kings or princes; for their effects rather respect the multitude.

7. When eclipses happen in earthy signs, they portend barrenness, and scarcity, by reason of excessive droughts; when in watery signs, by reason of too much rain. In airy signs, they signify mighty winds, seditions, and the pestilence; and in fiery signs, terrible wars and slaughters. The same observation applies to *comets*.

The following sketch of a solar eclipse is curious, as connected with mundane astrology (see cut, p. 218).

"An eclipse of the Sun in *Virgo* argues the grievous calamity and death of some certain *king* in the confines of VIRGO."....

Aphorism of Junctinus, which he gathered from the writings of Proclus, who was born at Constantinople in the year 410.

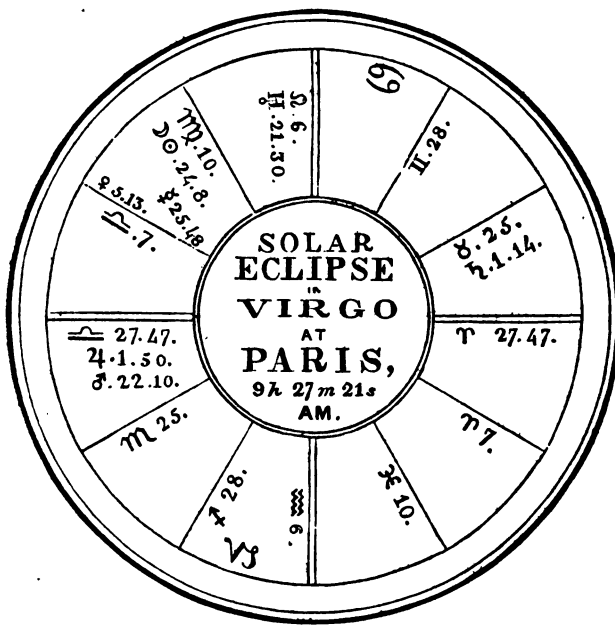
Here we have one of the old maxims of the astrologers, which was quoted by Ramsay in his *Astrologia Restaurata*,

* "The operating *causes* at an eclipse are not the deprivation of light, but the joint action of the stars and planets in certain situations at the time; and this is not confined to a few hours, or even days, for they come slowly into their positions, and operate more and more until the eclipse be perfected. The actual conjunction, or opposition, of the luminaries, the more exact it be, causes the more powerful effect, by the reflection of the solar or lunar light in a straight line, which tends, no doubt, to produce certain effects in its polarization and electrical or magnetic action, which science will eventually comprehend."—ZADKIEL.

printed in 1655; and we can perceive it was the result of actually observed facts in nature, by noticing its truths in the present day.

This figure is that of an "eclipse of the Sun in Virgo,"

FIGURE 6 (A).



16th of September, 1792.

as seen at *Paris*, 16th Sept., 1792. The Sun is always part significator of the king; he becomes entirely such when, as in this case, *Leo* is on the midheaven.

On the day the Sun entered the twelfth house of the figure—namely, the seventh degree of Libra, which is the house of "imprisonment" — the king was sent to the Temple.* The Moon rules the ninth house, namely, the

* See p. 6 of The Horoscope, vol. ii.

twelfth house from the tenth; and this ninth house is, therefore that of the king's private enemies. On the 16th of January, 1793, the Moon came to the opposite place of the Sun at this eclipse, and this aspect occurred in the fifth house, which, being the eighth house from the tenth, is the king's house of death; and on that day the king was sentenced to death. This is agreeable to the aphorism of Junctinus, that "grievous calamity and death" ensued to a king—namely, Louis XVI., in Paris, a city which has always been judged to be influenced by Virgo, wherein this eclipse occurred. Here is another similar instance, more recent than the former one. The empire of Turkey is under the influence of Virgo, as was declared by Ptolemy and the old astrologers.

On the 18th day of June, 1839, the Sun was in square to *Mars*, the latter planet being in the 26th degree of Virgo. On the 18th of Sept., 1838, an eclipse had occurred in the same degree. Within a week from the 18th day of June, 1839, the army of the Sultan was destroyed on the banks of the Euphrates; and, on the 30th day of the same month, the Sultan died. Here, again, we find "calamity and death to a king."

COMETS.

"The hour arrived, and it became
A wandering mass of shapeless flame—
A pathless *comet*, and a curse,
The menace of the universe."

"It is also requisite to notice, with respect to general events, the rising or first appearance of the celestial phenomena called comets, whether presenting themselves at ecliptical times or at any other periods. They are displayed in the shape of beams, trumpets, pipes, and in other similar figures, and *operate effects like* those of Mars and Mercury—exciting wars, heated and turbulent dispositions in the atmosphere, and in the constitutions of man, with all their evil consequences.

"A comet in the east (at the moment of its first dis-

covery) signifies the rise of some eminent law-giver; in the midheaven, of some powerful king; but seldom any such illustrious matter when it is in the west or succeedent houses. Except in moveable signs, they denote seditions. In moveable signs, they denote foreign wars, and one nation invading another. In cardinal signs, the death of great men."

"In the ninth house, scandal or detriment to religion. In the tenth or twelfth house, pestilence or scarcity of corn. In the eleventh house, great slaughter and destruction of nobles."—CARDAN.

"The parts of the zodiac in which they may be posited when they first appear, and the direction and inclination of their trains, point out the regions or places liable to be affected by the events which they threaten; and their form indicates the quality and nature of these events, as well as the genus, class, or kind on which the effect will fall. The time of their continuance shows the duration of their effect; and their position, with regard to the Sun, the period when it will commence: as, if they first appear *matutine*, they denote an early commencement; but, if vespertine, that it will be late and tardy."*—PTOLEMY, Book II. chap xi.

Further, according to the Centiloquy (C.), "if comets whose distance is eleven signs behind the Sun appear in *angles*, one of the princes or chief men of a kingdom will die. If in a succeedent house, the affairs of a kingdom's treasury will prosper, but the governor or ruler will be changed. If in any cadent house, there will be diseases, and sudden deaths.

"If comets be in motion from the west towards the east, a foreign foe will invade the country; if not in motion, the foe will be provincial or domestic."

The subject of comets has engaged the attention of astrologers for many centuries. The careless observer of celestial phenomena, who regards planetary influence

* When a comet appears out of the zodiac, a line should be drawn from one zodiacal pole to the other, through the spot where it appears; and *that spot* is to be considered as being in familiarly with the same countries as those parts of the zodiac which may be on the same line.—Note by MR. ASHMAND.

generally as a delusion, naturally includes the question of cometary influence as a vain superstition. But many eminent men have undeniably encouraged a different feeling, and, surely, with good reason; for the same principle of inductive reasoning applies to the subject of comets as to other points connected with astral influence. Amongst these individuals may be named Tycho Brahé, Longomontanus, Clavius, Piso, the Emperor Charlemagne, and Cicero; of the same opinion was Pliny, Seneca, and Socrates.

Grotius remarks, that "comets, and fiery swords, and such like signs, are wont to be the forerunners of *great changes* in the world."

Josephus, after commenting on the wonderful blindness and wilful obstinacy of his countrymen, remarks—"That when they were at any time premonished from the lips of truth itself, by prodigies, and other premonitory signs of their approaching ruin, they had neither eyes, ears, nor understanding to make a right use of them, but passed them over without heeding, or so much as thinking of them; as, for example, what shall we say of the comet, in the form of a sword, that hung over Jerusalem for a whole year?"*

Connected with mundane astrology is one subject of peculiar interest—that of *earthquakes*. The sceptic may smile at the idea of comets having anything to do with these fearful phenomena. Yet such the astral observer believes to be the case, nevertheless, and he forms the judgment from experience.

For instance, with respect to the great comet of Halley, it was found that from about two years previous to its approach, earthquakes and other phenomena — which appear to have their origin in violent changes of the electric fluid—were especially frequent.

Such was the case in the year 1456, at Naples, when one destroyed 40,000 souls in about ten minutes; that of Lisbon, in 1755, which buried or killed 60,000 persons;

* "Wars of the Jews," Book VII. chap. xii.

that of 1757, at the Azores, which slew 10,000 persons; and the fearful series of earthquakes which extended over ten thousand miles in Syria, and destroyed Damas, in Barbary, with 60,000 inhabitants, on the 27th of November, 1759; and, on the 3rd of the next month, swallowed up the ruins of Balbec, and overthrew many other cities. It extended also to South America, where Truxilla, in Peru, was destroyed, in the month of November.

When planets are in the signs of the zodiac Scorpio or Taurus, it has been for centuries remarked that these signs are potent in causing earthquakes.

The great earthquake in Syria, August 13, 1822, overthrew several cities, and killed about 20,000 persons.

PLANETS' PLACES AT THE EARTHQUAKE IN SYRIA, AUGUST 13TH, 1822:

Planet. . .	♅	♄	♃	♂	☉	♀	☿	☽
	♈	♉	♊	♎	♌	♋	♌	♋
Longitude. .	3°44′	10°6′	3°37′	17°17′	20°6′	17°30′	5°29′	4°27′
Declination .	23°43′ R.	12°29′	1°59′	6°52′	14°48′	21°48′	19°38′	26°54′

PLANETS' PLACES AT THE ECLIPSE OF THE MOON, AT 0 h. 17 m., A.M., AUGUST 3RD, 1822:

Planet. . .	♅	♄	♃	♂	☉	♀	☿	☽
	♈	♉	♊	♎	♌	♋	♋	♒
Longitude. .	4°0′ R.	9°49′	2°14′	10°47′	10°2′	5°5′	20°50′	10°2′
Declination .	23.43	12°26′	19°44′	4°15′	17°45′	22°15′	20°7′	18°13′

The striking positions between the heavenly bodies at these two periods will be seen upon reference to the above tables. At the earthquake, Herschel was in exact opposition to the Moon, sextile of Mercury, and in trine to Saturn. Jupiter in sextile to Mercury; Mars in square to Venus.

Dr. Goad, in the *Astro-Meteorologica*, gives a list of twenty earthquakes which happened while the planet Jupiter was in Taurus. He adds:—"I am as sure as I write that this phenomenon, as great and stupendous as it is, depends upon this celestial appearance—Venus or Mercury with Jupiter."

At the eclipse, Herschel and Venus, in opposition, were in square to Mars, who was posited in Libra, the opposite sign to Aries, which rules Syria.

Saturn in the sign Taurus—in square to Sun and Moon, sextile to Venus, and trine to Herschel.

Jupiter in parallel declination to Mercury—in trine to the Moon, and nearly in sextile with the Sun.

At the time of *the shock*, Saturn passing over the square aspect of Sun and Moon *at the eclipse*; and, at the same time, the Sun was just 45 degrees from the place of Venus at the eclipse, and just 135 degrees from Herschel at the same period—the Moon passing that place of Venus, and exactly in semi-quartile aspect to the Sun, at the time of the earthquake.*

In "The Horoscope" (p. 51), the following *Rules* for predicting earthquakes were published in 1834. They are submitted for the consideration of the reader, with the belief that they are based upon *truth*:—

"First. Earthquakes generally follow close on the heels of eclipses.

"Second. At the period of the earthquake, many aspects will be found between the planets in the heavens at the time; also as regards the places of the planets at the previous eclipse, but chiefly the places of the Sun and Moon.

"Third. Earthquakes happen more frequently when there are planets, especially Herschel, Saturn, Jupiter, and Mars, in the signs Taurus and Scorpio.

"Fourth. If there have been no recent eclipse of the Moon within a month, look more to the last eclipse of the Sun.

"Fifth. The planet *Jupiter*, in aspect with Venus or Mercury, more especially the conjunction or opposition, and parallel of declination, has a powerful influence in causing earthquake—if in Taurus or Scorpio, especially.

* "It is *thus*, by proudly pointing to the *facts*—by giving the lo! here, and the lo! there, of the planetary positions at the time, in exact accordance with the rules of the science, founded on long and never-failing experience—that we wish to convince the world that earthquakes are caused by planetary influence."—*Horoscope*, p. 50.

"Sixth. If no eclipse have taken place within three months, look to the planets' places at the last new or full Moon of the quarter; that is, the lunation nearest to the Sun's crossing the tropic or equator.

"Seventh. Earthquakes generally happen when there are *many* planets on or near the tropics or equator.

"Eighth. The *countries* in which earthquakes will happen can only be known by reference to the ruling signs of those countries which are not yet perfectly known. The presence of the superior, especially the evil planets, in the ruling or its opposite, will generally be observed. *Eclipses* happening in those signs must be attended to.

"Ninth. Earthquakes may always be expected *near the perihelion* of great comets,* and when they approach within the orbits of the planets Herschel and Saturn.

"General Rule. Let all, or as many as possible, of these circumstances be combined before any very extensive earthquake is predicted."

A remarkable instance of a *verified* prediction appears in this work. At p. 26, the writer states he fully expects to hear accounts of extensive earthquakes having occurred while Venus was in close conjunction with Jupiter about the full Moon of the 23rd of April, 1834, "it being not at all unlikely that *on that very day*, when Herschel was near the meridian, about eight o'clock, P.M., this fearful phenomenon may have been witnessed, perhaps in Romania, or some other parts of Turkey." He adds—"Nor will this present month (May) (about the 9th, 16th, and 23rd) go by without something very serious of this kind being recorded, as Mercury is with Jupiter, in *Taurus*."

At p. 104, published the end of July, 1834, the reader is informed as follows:—

"The brig Medina, Captain Spencer, from Rio Hacha, New Granada, brings intelligence of an earthquake which happened at Santa Martha, on the 22*nd ultimo*, and was continued in successive shocks through the three following days. The violence of the earthquake was so great as to destroy the principal buildings of the city. The first shock was the most severe, and lasted three-quarters of a minute. The earth cracked in fissures of six inches in width, and in some places water, hot and sulphurous, was ejected through the openings. The city, at the date of the accounts, had been entirely deserted by the inhabitants. The first shock was sensibly felt at the Rio Hacha, and fears were entertained that Carthagena may have suffered severely from the convulsion."—*New York Paper*, June 25th, 1834.

* That of Halley, for example, as before mentioned.

Here are the planets' places on the 22nd of May, 1834, when the earthquake of Santa Martha and the great eruption of Vesuvius * simultaneously occurred :—

	☿ in ♊	♄ in ♎	♅ in ♉	♂ in ♈	☉ in Π	♀ in Π	♃ in ♉	☽ in ♍
	° ′	° ′	° ′	° ′	° ′	° ′	° ′	° ′
Longitude . .	26·30	4·10 R.	21·30	9·58	0·51	20·12	18·20	24·39
Declination . .	13·22	0·43	17·21	2·41	20·21	23·56	16·10	16·15

Here follow the planets' places at the lunation of the quarter preceding, 6 h. 13 m., A.M., March 25th, 1834 :—

	☿ in ♓	♄ in ♎	♅ in ♉	♂ in ♓	☉ in ♈	♀ in ♈	♃ in ♈	☽ in ♎
	° ′	° ′	° ′	° ′	° ′	° ′	° ′	° ′
Longitude . .	24·49	7·40 R.	8·0	25·12	4·7	8·27	10·13R	4·7
Declination . .	13·55	0·35	13·19	14·12	1·38	2·11	7·10	2·56

By comparing the above two figures with the beforementioned rules for predicting earthquakes, the agreement of the heavenly bodies at these two periods is remarkable. For instance, at the lunation, the Moon is on the exact place of Saturn at the time of the earthquake; while the Moon, at the earthquake, is in square to the places of Herschel and Mars at the lunation—Mars being on the declination of the Moon, with other remarkable testimonies well worthy of the attention of the reader.

Perhaps it would be impossible to find any scientific question more generally interesting or important to the welfare of the human race than the question of planetary influence, as connected with these awful phenomena. Only a slight sketch of the matter is here presented.

A more recent instance of an earthquake may be mentioned.

It occurred on the 15th day of July, 1858, at 2 hours

* On the 22nd of May, a violent shock of the mountain was the signal of an eruption of lava, which divided into two torrents, one taking its course towards Boscotrecasse, and the other towards Vetrana.

15 minutes P.M., at Cumana, near Carthagena, destroying several hundreds of human beings.*

On the 6th of June of that year the Sun was eclipsed in the 16th degree of the sign Gemini, when the planets' places were—

☉ & ☽	♄	♅	♂	♀	☿	♓
♊ 15:56	♉ 24:30	♐ 20:6 R	♉ 17:52	♊ 22:23	♊ 7:42	♉ 16:37

While at the earthquake on the 15th July, about 8 P.M., Greenwich time, the planets' places were—

☉	☽	♄	♅	♂	♀	☿	♓
♋ 23:9	♍ 17:39	♉ 28:49	♐ 15:42	♊ 15:30	♌ 10:14	♌ 19:25	♉ 12:6

Here Jupiter is found, on the day of the earthquake, exactly opposite to the place of the eclipse; while Mars at the same time reaches the place of the eclipse. The Moon, at the very hour of the calamity, is exactly opposite the place of Mars at the time of the eclipse; hence the earthquake was foretold as likely to happen on that very day.

"The range of a shock of *earthquake* is at times incredibly vast. It is said that the great earthquake of Lisbon was felt over an area four times the extent of Europe.

"The shock of the terrific earthquake of Tanguraga, which ingulphed two cities, dislocated the ground for more than one hundred and seventy leagues, and at a considerable distance from the centre of action every town was heaped in ruins. To come nearer to our own era:—The shock of an earthquake in Chili, in 1822, spread in a second of time over a surface of one thousand two hundred miles, producing the most fatal effects at remote and unconnected points. Nor is the terrestrial commotion confined to land, as the ocean, far from the seat of disturb-

* This was predicted (within four hours) as likely to occur at this identical spot.—See "Zadkiel's Almanac" for 1853, p. 40.

ance, is thrown up from its depths; and vessels have felt the vibration a hundred miles from land.

"The most awful circumstance in connection with earthquakes is *the consequent destruction of human life.* In the earthquake of Lisbon, which lasted only five minutes, 30,000 people perished. An earthquake in Sicily, in 1693, destroyed 100,000 lives. It is computed that 40,000 persons were killed in the great earthquake in Calabria, 1783; and in the numerous disruptions in Chili, the great centre of terrestrial disturbance, probably not less than 150,000 people have perished in the course of two centuries."*

INFLUENCE OF THE FIXED STARS.

The ninth, tenth, and eleventh chapters of the First Book of the "Tetrabiblos" are devoted to this matter, where the subject is fully considered.

The following fixed stars may be deemed to have influence of the character described below. They are the principal fixed stars near the ecliptic, to which only the planets can approach.†

NAMES.‡	ZODIACAL SIGN.	NATURE.	MAGNITUDE.
Ram's Following Horn.	Taurus . .	Saturn and Mars	Second.
The Pleiades	Taurus . .	Mars and the Moon . . .	Fifth.
The Brightest of the Seven Stars. . . .	Taurus . .	Mars and the Moon . . .	Third.
Oculus Taurus, or the Bull's North Eye. .	Gemini . .	Venus.	Third.
Aldebaran, or the Bull's South Eye	Gemini . .	Mars	First.
The Bull's North Horn.	Gemini . .	Mars	Second.
Bright Foot of Gemini.	Cancer . .	Mercury and Venus . . .	Second.
Castor	Cancer . .	Mars, Saturn, and Venus .	First.
Pollux	Cancer . .	Mars	Second.

* FULLOM: "*Marvels of Science*," p. 170-1.

† "The Nautical Almanac" for each year contains their right ascension and declination The longitudes and latitudes can be calculated therefrom.

‡ The fixed stars have chief effect in mundane astrology. In nativities they are not generally considered, except under particular circumstances.

INFLUENTIAL FIXED STARS (*continued*):

NAME.	ZODIACAL SIGN.	NATURE.	MAGNITUDE.
North Asellus . . .	Leo . . .	Mars and the Sun . . .	Fourth.
Præsæpe, or the Claw of the Crab	Leo . . .	Mars and the Moon . . .	Nebulous
South Asellus . . .	Leo . . .	Mars and the Sun . . .	Fourth.
Hydra's Heart . . .	Leo . . .	Saturn and Venus . . .	Second.
Cor Leonis, the Lion's Heart	Leo . . .	Mars	First.
Vindemiatrix	Virgo . .	Saturn, Venus, and Mercury	Third.
Arista, the Virgin's Spite.	Libra . .	Venus and Mars	First.
South Scale	Scorpio . .	Saturn and Venus . . .	Second.
North Scale	Scorpio . .	Jupiter and Mars . . .	Second.
Frons Scorpio . . .	Sagittarius.	Saturn and Venus . . .	Second.
Antares, or the Scorpion's Heart . . .	Sagittarius.	Mercury and Mars . . .	First.
Right Knee of *Ophiucus*.	Sagittarius.	Saturn and Venus . . .	Third.
Capricorn's Tail . . .	Aquarius .	Saturn	Third.
Scheat Pegasi. . . .	Pisces . .	Saturn	Second.

The celebrated NOSTRADAMUS, during the reign of Queen Mary, published several important predictions. Here is one of them:—

"Le sang du juste a LONDRES fera faute,
Brusles par feu, de vingt et trois, les six,
La dame antique cherra de place haute,
De meme secte plusieurs seront occis."

TRANSLATION.

The blood of the just, in *London* shed,
Demands that fire, where martyrs bled,
Shall burn that city through:
In three times twenty-one and three,
The ancient dame shall fallen be
From her "high place;" and, lo!
Of that same sect, full many more
Shall fall from whence they stood of yore.

He states that he made his predictions by means of "astronomical affections," through the divine power of GOD.

These have been deemed to be chiefly the influences of the fixed stars.

The remarkable prediction above-mentioned evidently referred to the Great Fire of London, which took place in the year 1666; when 89 parish churches and 13,200 dwelling-houses were consumed. In that year the evil star called the Bull's North Horn, which, according to Ptolemy, is of the nature of Mars, gained the exact degree of the ascendant of London, which astrologers believe to be 17 degrees 54 minutes of Gemini.

The "ancient dame" alluded to St. Paul's Church, which stood on the site of an ancient temple of Diana, built on a "high place."

St. Paul's was burnt, with eighty-nine other churches.

This particular degree arose when the first pile of the new London Bridge was driven. * There are other reasons for believing that it is the ascendant of London, and some remarkable damage to this city generally occurs when one of the evil planets' transits or is in square or opposition aspect to this particular degree. †

An instance of this occurred in the year 1825, when the planet Saturn transited that degree of the sign Gemini. He is now again transiting this sign; and about the end of October next (1854) he will be very near the ascendant of the great city, in opposition aspect to Mars. We shall probably hear of many destructive fires, and violence generally prevalent in the metropolis at that time; also mercantile losses, falling funds, shares, &c.

The square aspect of the Moon on the 31st day of the month will increase the evil, when probably a serious fire will occur.

Jupiter, on the contrary, when near or in good aspect to the ascendant of a city, brings good fortune and prosperity.

A similar principle applies to other cities, according to the sign which rules them; but it should be borne in mind that the effect is not presumed to be brought about by a *single* fixed star or planet, only, as to the great mutations by which some cities are thrown down, and others elevated. In fact, the whole body of the heavens must be considered;

* See the figure in Raphael's Manual; and The Horoscope, p. 34 (first series).

† In a similar manner, astrologers conceive that the 19th degree of Scorpio is the ascendant of the important town of Liverpool.

and it is only in minor instances that the effect of a particular star can be considered.

Lilly also predicted this fearful conflagration, as well as the Great Plague, which occurred in the following year. His work, called "Monarchy or no Monarchy," contained hieroglyphics of these two accidents.* And doubtless he made his predictions by means of the motions of the fixed stars; for he says, "the asterisms, and signs, and constellations, give greatest light thereunto."

As above-mentioned, the *Bull's North Horn*, in the year 1666, when the fire occurred, was in ♊ 17° 54′, the *true* ascendant of London; although Lilly states that the nineteenth degree of ♊ is London's horoscope.

"In 1666 happened," says Lilly, "that miraculous conflagration in the city of London, whereby, in four days, the most part thereof was consumed by fire." He proceeds to give the following account of his being brought before the House of Commons by summons :—

"Monday, 22nd October, 1666.

"At the Committee appointed to inquire into the causes of the late fire—

"Ordered,

"That Mr. Lilly do attend this Committee on Friday next, being the 25th of October, 1666, at two of the clock in the afternoon, in the Speaker's chamber, to answer such questions as shall be then and there asked him.

"ROBERT BROOKE."

"Lilly attended, when Sir Robert spoke to this purpose :—

"'Mr. Lilly, the committee thought fit to summon you to appear before them this day, to know if you can say anything as to the cause of the late fire, or whether there might be any design therein. You are called the rather hither, because, in a book of yours, long since printed, you hinted some such thing by one of your hieroglyphics.'

"Unto which I replied :—

"'May it please your honours, after the beheading of the late King, considering that in the three subsequent years the Parliament acted nothing which concerned the settlement of the nation's peace; and seeing the generality of the people dissatisfied, the citizens of London discontented, the soldiery prone to mutiny, I was desirous, according to the best knowledge God had given me, to make inquiry by the art I studied what might, from that time, happen unto the Parliament and nation in general. At last, having satisfied myself as well as I could, and perfected my judgment therein, I thought it most convenient to signify my intentions and conceptions

* See LILLY'S *Astrology*, by Zadkiel, p. 293.

thereof in forms, shapes, types, hieroglyphics, &c., without any commentary, that so my judgment might be concealed from the vulgar, and made manifest only unto the wise, therein imitating the examples of many wise philosophers who had done the like. Having found, sir, that the city of London should be sadly afflicted with a great plague, and, not long after, with an exorbitant fire, I framed these two hieroglyphics, as represented in the book, which in effect have proved true.'

"'Did you foresee the year?' said one.

"'I did not,' said I, 'or was desirous; of that I made no scrutiny.'

"I now proceeded:—

"'Now, sir, whether there was any design of burning the city, or any employed for that purpose, I must deal ingenuously with you: that since the fire I have taken much pains in the search thereof, but cannot, or could not, give myself any the least satisfaction herein. I conclude that it was the finger of GOD only; but what instruments he used thereunto I am ignorant.'

"The committee seemed well pleased with what I spoke, and dismissed me with great civility."

The conjunctions of the planets—especially those of the superiors, Saturn and Jupiter—deserve particular notice in this part of the predictive science. Their observed effects on the affairs of nations, and of individuals, form a striking feature in this branch of science.

For instance, in the case of the planets Saturn and Herschel, a remarkable conjunction of these celestial bodies occurred in the month of March, 1852, in the earthy sign Taurus. This conjunction would affect all countries—Ireland, for example, ruled by this sign.

And in the summer of the year 1855 a conjunction of the two evil planets Saturn and Mars will occur in the sign Gemini, thereby causing evil to London and other places ruled by this sign.

But the conjunctions of Saturn and Jupiter are the most remarkable. They occur when these large orbs meet in any point of the heavens in which they appear to occupy the same sign, degree, and minute of the zodiac. These meetings are periodical, and happen once in about twenty years.

The congresses take place regularly in each of the twelve signs, in a retroceding order, at the distance of a trine aspect from each other.

For instance, the last conjunction occurred in Capricorn,

in January in the year 1842. The next will, therefore, occur in Virgo, about the end of the year 1861; the next in Taurus, about the year 1881; the next in Capricorn, again, about twenty years after that, and so on; differing upon an average of about three degrees in longitude from the place of each other, until, after ten conjunctions made in the same triplicity or trigon, they would change signs and commence a series of congresses in the airy triplicity or trigon commencing with the sign Libra, and from thence passing to Aquarius, and so on to Gemini; till, after the period of about 240 years more, these two orbs would pass into the watery triplicity or trigon, beginning with Pisces, and passing into Scorpio, and so into Cancer; and, after 240 years more, they would revert to the *fiery* trigon, ♈, ♌, ♐. Those in the first degree of Aries are the most important of the conjunctions.

Mandey observes*—"Of *such* conjunctions, there have only happened eight since the erection of the orb, with which always happen great things: to wit—

"1. The creation of the world, or our first father, Adam.

"2. The taking away Enoch.

"3. The going forth of the Israelites from Egypt.

"4. The nativity of Christ.

"5. The restoration of the Roman Empire, under Charles VIII., which happened in the Christian epocha, 1604." †

It is an axiom of the astral observer, that "*Saturnus et Jupiter mutant res et convertunt, eritque variationis initium cum mutantur de una triplicitate ad aliam in conjunctionibus, et ex una figura in aliam.*" The individual, however, who is fearful of meddling with those who are given to change, should know that the influence of each mutation is spread over a period of about 240 years; consequently, there is no fear of the effect being sudden. To quote the striking language of the author of the "Vestiges," the

* "Synopsis Mathematica Universalis," p. 339.

† See also "Catastrophe Mundi," J. Holwell, 1682; and "Merlinus Liberatus," 1703, by Partridge.

"chronology of GOD is not as our chronology"; and an ancient authority informs us that in his sight a thousand years are but as one day.

In mundane astrology, while forming a judgment upon these remarkable congresses, it is necessary to have an accurate knowledge of the several trigons, or triplicities, before explained.

For instance, the last mutation, which occurred in the ninth degree of Capricorn, especially influenced "India, Arriana, and Gedrosia";* also Turkey in Europe (Macedonia), Thrace (or Greece in general), and Illyria; Albania, Bulgaria, and the Morea. Lithuania, Saxony, Stiria, Hessia, Wilna, Mecklenburg, Brandenburg, Oxford, and the Orkney Islands might be expected also to be affected by this great celestial phenomenon. The influence on India has produced the great Ganges Canal, of 890 miles in length, and railways and electric telegraphs, &c.; and, in Oxford, a mighty and valuable reform.

But, in addition to this circumstance, it should be remembered that *eclipses* falling on or near the place of the mutation affect the health of all persons born with the ascendant, Sun or Moon, in about 10 degrees of Libra, Capricorn, or Cancer, during the operation of such eclipses. Therefore, it will be well, Dr. P., if you can induce your professional friends to examine the nativities of their patients, and to note whether any recent eclipse fall on such places as before-named; for by no other means can they so readily and certainly acquire a knowledge of the existing disease, and thereby counteract its action.†

* That is, India, Chorassan, and Affghanistan.

† In concluding this sketch of mundane astrology, it may be observed that the question of *climate*, upon which subject volumes have been written—is doubtless connected with its consideration. As to the list of places ruled by the several signs, only a few are at present known with certainty; nor are the *parts* of the sign ruling generally known. Hence arise many failures in predictions of events connected with countries and cities.

CHAPTER XIV.

Atmospherical Astrology.

"When it is evening, ye say, It will be fair weather; for the sky is red. And in the morning, it will be foul weather to-day; for the sky is red and lowering."
"And when ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass."

Meteorology was one of the earliest sciences amongst mankind.

To form an accurate judgment of the weather—to be weather-wise, in fact — has ever been a desideratum. Sailors, shepherds, travellers, and agriculturists, are all deeply interested in this question.

The hopes of a farmer may be blighted by the difference of only one week in the arrangement of his farm, which difference depends upon the weather. With respect to sailors, the difference only of a few hours in the sailing of their ship may enable her to escape dangers which might be detrimental to themselves, as well as to the owners of her cargo. While, in a *national* point of view, a single failure of the harvest deranges the whole chain of our commercial enterprise.

The oriental nations attended to this science, in the early ages of the world. Œolus, the grandfather of Phryxus and Helle, who carried off the golden fleece, 1373 B.C., or 3,207 years ago, and who was king of the Œolian Islands, was called God of the Winds, because of his astral knowledge. According to Virgil* and Valerius Flaccus,† he knew the times when such winds and tempests would arise, and the length of their continuance.

Many able men amongst the ancients have openly advocated the doctrine of atmospherical astrology. For in-

* Æn. i. 56. † i. 417, and v. 478.

stance, Virgil (in his *Georgics*): also Pliny, Horace, and Cicero. Among the Greeks, Plato, Aratus, Anaximander, and Anaxagoras.

It may be considered, as a general principle, that the Sun should be observed, in the first place, whenever we desire to see the nature of the weather. Whatever planet the Sun is in conjunction or zodiacal parallel with, it will cause the weather to be of its nature at that time.

The next powerful aspect to a conjunction is the opposition aspect, if it be one of the evil planets; then the square, then the sesquiquadrate, and last the trine and sextile. If it be a good planet, the trine and sextile are more powerful than the square or sesquiquadrate; but not more so than the opposition, if the Sun have the declination of the planet at that time.

Herschel causes cold and sudden showers, and changeable weather in spring and autumn; cloudy and cool air, with sudden changes, in the summer; frost and snow, and much cold weather in winter.

The general effects of the other planets on the Sun are shown in the following table. Due allowance should be made for the season. If spring be nearly over, let the rule for spring and summer be mixed; so with the other seasons.

METEOROLOGICAL TABLE OF THE SUN:*

Sun with	Spring.	Summer.	Autumn.	Winter.
Saturn	Cold rains, bleak winds, gloomy air.	Hail, rain, thunder, and heavy clouds.	Cold rains, and windy; stormy air.	Snow, rain, and storms.
Jupiter	Windy, and mild air; large clouds; N.W. winds.	Thunder and heavy clouds — white, like wool-packs.	Windy, yet warm air; N.W. winds, wool-pack clouds.	Mild air for the season.
Mars	Dry and windy; warm air.	Much thunder and lightning; great heat.	Dry and windy; warm air.	Warm for the season.
Venus	Moist air, and rainy	Thunder showers; smart rain.	Drizzling rain; much wet.	Mist, fog, and rain.
Mercury	Generally rain and wind; if retrograde, ever rain.	Variable, generally showers.	Variable; moist air; often rain and wind.	Stormy, rain and wind mostly, sometimes frost.

* Horoscope, vol. i. p. 47.

Mercury, retrograde, causes more rain than when direct in the heavens.

Ptolemy's rules upon this subject, published near eighteen hundred years since, were as follows. There can be no doubt that this philosopher paid particular attention to the atmospherical branch of the science.

"The first part of the consideration requisite to form an estimate of the various constitutions liable to take effect on the atmosphere, applies to the general qualities pervading the several quarters of the year, and has, therefore, the most extended scope.

"In order to learn these qualities, it is necessary in every quarter to observe, as above directed, the new or full Moon which may happen before* the period of the Sun's transit through either tropical or equinoctial point, whichever it may be; and to arrange the angles, as in the case of a nativity, according to the degree and hour at which the new or full Moon may be found to happen in every latitude for which the consideration may be desired. Such planets and stars as may have dominion over the places where the said new or full Moon happens, and over the following angle, are then to be noted in the same manner as that stated with regard to eclipses.

"And after these preliminary steps have been attended to, a general inference may be drawn as to the proper qualities of the whole quarter; and the intensity or relaxation of their operation is to be contemplated from the natures of the ruling planets and stars, distinguished by the faculties they possess, and by the mode in which they affect the atmosphere.

"The second part of the consideration relates to each month, and requires a similar observation of the new or full Moon first taking place on the Sun's progress through each sign. And it must be remembered that if a new Moon should have happened at a period nearest to the Sun's transit over the past tropical or equinoctial point, the new Moons also in each succeeding sign until the commencement of the next quarter are to be observed; but if a full Moon should have so happened, then similar observation is to be made of each subsequent full Moon. The angles, also, must be duly attended to, as well as the planets and stars ruling in both the places—namely, of the new or full Moon, and of the following angle, as before-mentioned with regard to the quarterly consideration†—and especially the nearest phases, applications, and separations of the planets, and their properties. The peculiar qualities of the two places, and the winds liable to be excited by the planets themselves, and by those parts of the signs in which they may be situated, are likewise to be considered, and also that particular wind which is indicated by the direction of the Moon's ecliptical latitude. By the aid of these observations, and by weighing and comparing the existing vigour of each of the several properties and qualities, the general constitution of the atmosphere during each month may be predicted.

"The third part of this consideration appertains to significations applying more minutely, and points out their force or weakness. In this case, the partile configurations of the Sun and Moon at the intermediate quarters,

* "At," or "near to," rather than "before."—Mr. Ashmand's Note.
† Note by Mr. Ashmand.

as well as the new or full Moon, are to be attentively regarded; since there is a certain variation in the constitution of the atmosphere, which usually commences about three days before, and sometimes, also, about three days after the Moon has equated her course to the Sun. The configurations effected between the Moon at each quarterly equation and the planets—whether by the trine, sextile, or other authorised distances—are also to be observed; because the peculiar property of the change in the constitutions of the atmosphere depends much upon such configurations, and may be accordingly perceived by considering the nature of the influence which the said configurated planets and the signs exercise over the atmosphere and the winds.

"The particular quality of the weather thus produced will be more fully established on certain days, especially when the brighter and more efficacious fixed stars may be near the Sun, either matutine or vespertine; as, when so posited, they most frequently convert the constitution of the atmosphere to an agreement with their own natures; and, when the luminaries may transit any one of the angles, a similar effect is also produced. At all such positions, the particular constitutions of the atmosphere are subject to variation, and thus become alternately more intense or more relaxed in their respective qualities. In this manner, by certain positions of the Moon, the flux and reflux of the sea are caused; and when the luminaries may be in angles, a change of the wind is produced, according to the direction of the Moon's ecliptical latitude.

"Finally, in all these considerations, it must be remembered that the more general and first constituted cause comes subsequently and secondarily; and that the operation is in the highest degree confirmed and strengthened when the stars which regulate the *general* effects may be also configurated towards the production of the *particular* effects".—*Tetrabiblos*, Book II., chap. xiv.

According to Ptolemy, the following are the particular natures of the signs, by which, at the new and full Moon taking place during the Sun's progress through each sign, the different constitutions of the atmosphere are produced:—

The sign of ARIES has a general tendency, arising from the presence of the equinox, to promote thunder and hail; but certain of its parts operate in a greater or less degree, according to the nature of the stars which compose the sign.

The sign of TAURUS, in its general character, partakes of both temperaments (heat and cold), but is, nevertheless, chiefly warm. Its front parts produce earthquakes, clouds, and winds; the middle parts are moistening and cooling; those behind are fiery, and cause meteors and lightnings; the northern parts are temperate; the southern, turbulent and variable.

GEMINI is temperate in its general tendency, but its leading parts promote mischief by moisture. Its middle parts are entirely temperate; its latter parts mixed and turbulent; the northern parts promote earthquakes and wind; the southern are dry and heating.

"CANCER, on the whole, is serene and warm, but its anterior parts near the Præsepe are hot and suffocating; the middle parts are temperate, and the latter parts excite wind; both its northern and southern parts are fiery and scorching.

"LEO has a general tendency operative of stifling heat. The anterior parts are oppressively and pestilentially hot; the middle parts are temperate; and those behind are injurious, by means of moisture. The northern parts produce variation and heat, and the southern moisture.

"VIRGO excites moisture and thunder. The front parts are chiefly warm and noxious; the middle temperate; and the latter parts watery. The northern parts promote wind; the southern are temperate.

"LIBRA has a general tendency to produce change and variation. Its front and middle parts are temperate; its hinder parts watery. The northern parts cause variable winds; and the southern are moistening and pestilential.

SCORPIO is fiery, and productive of thunder. The front parts cause snow; the middle are temperate; the latter parts excite earthquakes. Its northern parts are heating; its southern moistening.

"SAGITTARIUS, generally, is effective of wind. The front parts are moistening; the middle temperate; and the hinder parts fiery. The northern parts promote wind; and the southern variation and moisture.

"CAPRICORN'S tendency is to operate moisture, but its anterior parts are pernicious by means of heat. Its middle parts are temperate; and its latter parts promote rain. Its northern and southern parts are injurious by means of moisture.

"AQUARIUS, in its general character, is cold and watery. The front parts are moistening; the middle temperate; and the latter parts productive of wind. The northern parts are heating; the southern cause snow.

"PISCES, in its general character, is cold, and effective of wind. The front parts are temperate; the middle moistening; the hinder parts heating. The northern parts excite wind; and the southern are watery."

Ptolemy further adds, that—

"In order to facilitate prognostication in minor and more limited instances, it is important to make further observations of all remarkable appearances occasionally visible *round or near the Sun, Moon, or Stars.* For the diurnal state of the atmosphere, the Sun's rising should be remarked; for the nocturnal state, his setting. But the probable duration of any such state must be considered by reference to the Sun's configuration with the Moon; for, in most cases, each aspect made between them indicates the continuance of a certain state until another aspect shall take place.

"Hence the Sun, when rising or setting, if he shine clear and open, free from mists, gloom, and clouds, promises serene weather. But if he have a wavering or fiery orb, or seem to emit or attract red rays; or if he be accompanied in any one part by the clouds called *parhelia*, or by other reddish clouds of extended figure, in the form of long rays, he then portends violent winds, chiefly liable to arise from those parts in which the said phenomena may have shown themselves.

"If he should be pale or lurid, and rise or set encumbered with clouds, or surrounded by halos, he indicates storms or winds coming from the quarter

of his apparent situation; and if he be also accompanied by parhelia, or by lurid or dark rays, similar effects are also threatened from the parts where those appearances may be situated.

"The Moon's course is to be carefully observed at the third day before or after her conjunction with the Sun, her opposition, and her intermediate quarters. For if she then shine thin and clear, with no other phenomena about her, she indicates serenity; but if she appear thin and red, and have her whole unilluminated part visible, and in a state of vibration, she portends winds from the quarter of her latitude and declination; and if she appear dark, or pale and thick, she threatens storms and showers.

"All halos formed round the Moon should also be observed. For if there appear one only, bright and clear, and decaying by degrees, it promises serene weather; but, if two or three appear, tempests are indicated; and, if they seem reddish and broken, they threaten tempests, with violent and boisterous winds. If dark and thick, they foreshow storms and snow; if pale, or black and broken, tempests, with wind and snow, both; and whenever a greater number may appear, storms of greater fury are portended.

"The planets, also, and the brighter fixed stars, occasionally have halos, which indicate certain effects appropriate to their tinctures, and to the nature of the stars around which they may be situated.

"The apparent magnitudes of the fixed stars, and the colours of the luminous masses among them, are likewise to be remarked; for, when the stars appear brighter and larger than usual, they indicate an excitation of the wind from that quarter in which they may be situated.

"The nebulous mass of the Præsepe in Cancer, and others similar to it, also require observation; as, if in fine weather they appear gloomy and indistinct, or thick, they thereby threaten a fall of rain; but, if clear and in continual vibration, they announce rough gales of wind.

"Appearances occasionally visible in the sky, resembling the trains of *comets*, usually indicate wind and drought, in a degree proportionate to their multitude and continuance.

"Appearances resembling shooting or falling stars, when presented in one part only, threaten a movement of wind from that part; when in various and opposite parts, they portend the approach of all kinds of tempestuous weather, together with thunder and lightning. Clouds resembling fleeces of wool will also sometimes presage tempests; and the occasional appearance of the *rainbow* denotes, in stormy weather, the approach of serenity; in fine weather, storms.

"All remarkable phenomena visible in the sky universally portend that certain appropriate events will be produced, each harmonizing with its proper cause in the manner herein described."—(Book II., chap. xiv.)*

Amongst the aphorisms of *Cardan* respecting weather, meteors, &c., may be mentioned the following:—

1. When Saturn passes out of one sign into another,

* A great part of the 1st *Georgics* consists of *astrological* rules for predicting the weather, closely resembling the precepts here given by Ptolomy. Virgil is said to have adopted his doctrine from Aratus.—Note by Mr. ASHMAND.

you may expect for several days together strange meteors, and splendid sights and apparitions in the heavens.

2. When Saturn is *combust* in the houses of Mars (Aries and Scorpio), and Mars beholds him, he often begets conical figures which are seen in the air, composed of ascending vapours, and are signs of earthquakes.

3. Saturn and Mars, and Mars and the Sun, and Mars and Mercury, cause *hail;* Saturn most in summer, Sol and Mercury most in autumn, and those that cause hail in these two quarters cause snow in the winter and spring.

4. Saturn with the luminaries, Jupiter with Mercury, and Mars with Venus, make an *apertio porturum*, or opening of the gates, and usually these cause some notable change of weather.

5. Whenever Saturn is joined with the Sun, the heat is remitted and cold increased.

6. When Mars and Mercury are joined, and behold the Moon or the lord of the ascendant in the 6th or 7th house, in the figure of an eclipse, &c., they portend a great drought to ensue.

7. The star has a great efficacy on the air to which the Moon shall be first joined after her conjunction, opposition, or square with the Sun.

8. The mixture of the beams of Mars and Jupiter, in moist signs, gives thunder, with sudden showers.

9. Jupiter naturally raises north winds, Saturn easterly, Mars westerly, Venus southerly, and Mercury mixed winds, as he may apply to other planets.

Dr. Goad, before mentioned, paid much attention to the subject of astro-meteorology.

The following is a copy of Dr. Goad's "Vulgar Table," showing the principles of astro-meteorology as understood in his time :—

	☽	☿	♀	☉	♂	♃
♄	Pro natura aer temporis immutatur.	Venti cum humid. Pluvia.	Pluvia. Imber. Ton Pluvia. Frig. remiss.	Pluv. frig. Grand. Ton. Pluv. frig. Nix. neb.	Venti. Tonitru. Venti sicci. Frigus rem.	Venti. Tonitru. Venti. Frig. rem.
♃	Aeris temperies.	Venti.	Temperat.	Turb. venti, Ton. tempest Turb. venti. Frigus rem.	Turb. vel Pluvia. Grand. Ton. Vent. vel Pluv. Turbid.	Vere. Æstat. Autumn. Hyem, &c.
♂	Turb. Hum. Hum. Cal. remiss. Neb. Pruina. Nubes. nix.	Vent. Pluv. Vent.imbres Vent. nubes. Vent. nives.	Pluvia frigida. Pluvia. Pluvia frig. Pluvia, nix.	Pluv. tonitru Tonitru grando. Pluv. vel Turb. frig. remis.		
☉	Frigus et humimutur. Æstate tonat	Venti nubiferi.	Pluvia, Imbres. Pluvia. Frig. rem.			
♀	Hum. vel nub. Cal. remiss. neb. turb. vel nix.	Venti humidi, vel nubiferi.				
☿	Venti interdum nubiferi.					

The above refers to *conjunctions*. Similar effects are to be observed, in a less degree, with all the other aspects.

Very little seems to be known positively respecting the influences of the recently-discovered planetary bodies. Pallas seems to be wet and cold with the Sun; Ceres seems to give positive electricity in the air, and a high barometer; Vesta, cold air.

The following synopsis of the effects which are produced by the various aspects of the Sun, Moon, *and planets* was published in the year 1841 :—

HERSCHEL and SATURN, } in aspect, produce storms, rain, and cold.

HERSCHEL and JUPITER. } Turbulent and unsettled air; many sudden changes; *wet*. In summer and autumn, dry, but cloudy.

HERSCHEL and MARS.	Fall of temperature in general; other effects unknown.
HERSCHEL and THE SUN.	Sudden cold and unsettled weather; sudden changes, yet dry, and generally bright air; frosty nights.
HERSCHEL and VENUS.	Wet and cloudy.
HERSCHEL and MERCURY.	Storms of wind in general; other effects unknown.

SATURN and JUPITER.	In spring and autumn, wind and rain; in summer, rain and thunder; in winter, turbulent air, rain, &c.
SATURN and MARS.	In spring and autumn, rain and storms, thunder, &c.; in summer, hail and thunder; in winter, mitigation of cold.
SATURN and THE SUN.	Spring and autumn, cold rains; summer, hail, rain, and thunder; winter, snow and rain. A *reduced* temperature.
SATURN and VENUS.	Cold rains in spring and autumn; summer, hail, rain, and thunder; winter, snow and rain. Cloudy and cold air.
SATURN and MERCURY.	Always wind and rain; cold, gloomy air. Winter, snow and frost.

JUPITER and MARS.	In spring, turbulent air; in summer, heat and thunder; in autumn, windy, yet warm; in winter, mild weather.
JUPITER and THE SUN.	In spring, windy yet warm weather; summer, heat and thunder; autumn, windy yet warm; winter, mild weather. Wool-pack clouds and topical rains.
JUPITER and VENUS.	In spring, fair, growing weather; summer, fair and pleasant; autumn, fair and serene; winter, clear and fair.
JUPITER and MERCURY.	In spring, high winds; summer, windy, hail, thunder; autumn, wind, and showers occasionally; winter, high winds, showers. If Mars or Herschel be at the same time aspected by Mercury, violent winds and meteors; or lightning, &c.

MARS and THE SUN.	In spring and autumn, dry and windy, with electrical phenomena; summer, heat, thunder and lightning, hail, &c.; winter, not cold till the aspect be past, when the temperature always falls.
MARS and VENUS.	Spring and autumn, abundant rain; summer, *small* rain; winter, rain or snow.
MARS and MERCURY.	Spring and autumn, hail or rain and high winds; summer, heat, thunder, meteors, and hail; winter, snow or rain and high winds.

The Sun and Venus.	Spring, cloudy, mild weather; summer, thunder and rain; autumn, *small* rain or mists; winter, mists or rain.
The Sun and Mercury.	In spring, changeable, windy, and rainy; in summer, cloudy and rainy, thunder, &c.; in autumn, changeable, moist air; in winter, stormy, rain or snow, and wind.
Venus and Mercury.	In spring, pleasant showers; in summer, clouds, and rainy; autumn, changeable; winter, plenty of rain.
The Moon	She produces *changes*, but without specific influence. With Herschel, there is a tendency to cold. With Saturn, cold, gloomy, damp air; rain, mist, or snow, according to the *season*; usually long heavy clouds, especially when in conjunction. With Jupiter, fair weather, and an increase in the temperature. When other causes prevail for *rain*, it will generally be heavy when the Moon is in conjunction with Jupiter, but the heat will keep up. With Mars, in spring, showers and hail; in summer, thunder-storms, meteors; in autumn, unsettled air; in winter, changeable. Generally the thermometer rises when the Moon aspects Mars, if at the same time she aspect the Sun; but there is likewise a tendency to rain. When with Venus, cloudy and moist air, in spring; in summer, cloudy, sometimes showers, and generally a slight fall in the temperature; in autumn, cloudy and dark — if they approach the meridian together, showers; in winter, sleet, cold rains, and occasionally wind. When with Mercury, a tendency to wind and electrical phenomena, changes, &c., according to other aspects. If Mars be aspected by the Moon and Mercury, violent electrical phenomena. If Saturn be the same, storms. With respect to the Moon's aspects with the Sun, the full Moon and quarters are less powerful to cause changes than the new Moon, and the semi-squares and sesqui-squares. Occasionally changes occur at the trines. *Wind* seems to be increased by this aspect, if there be any influence operating at the time to cause wind. The *full* Moon seems also to be more frequently attended by windy weather than any other.

The above general rules were published fourteen years ago.*

During the period which has since elapsed, various observations have been made tending to confirm the accuracy of the same, as being in reality the first rudiments of the art of astro-meteorology.

It should, however, be borne in mind that time will be required, and many additional observations will be necessary, in different parts of the world, even to decide the simple modifications of the various aspects; and, of course, more so to comprehend the compound modifications, where various aspects of different natures are ascertained to occur.

* "Horoscope," vol. ii. p. 235-6.

The same author has, more recently, published upon this interesting subject the following,

GENERAL RULES FOR FORETELLING THE WEATHER. *

1. Let the position of the earth among the other planets be well considered.

2. Let it be observed whether any of the superior planets be stationary, and near the earth, or in parallel declination with the Sun, when they have considerable effect.

3. Let the causes of high or low temperature be considered, for variations from average temperature are results of the electrical condition of the air. If the air be *positive*, it will be generally clear—in summer warm, and *vice versâ*. The aspects of Mars produce *heat*, because they produce positive electricity. And, (unless a comet be approaching the Sun) if there be no influence of Mars or Jupiter, or Sol-lunar action, there will be no extraordinary heat at any time.

4. Let the *mutual* aspects be attended to. Venus and Mars being in conjunction, the positive rays from Mars encounter the negative rays from Venus. The result is, generally, storms, thunder, and much rain. Every aspect should be well considered, and allowed its due weight in forming an astro-meteorological judgment.

5. Let the *lunar* aspects be well noted. The Moon excites the others into action. Her aspects retain power merely for a few hours. When aspecting the Sun, and any planet at the same time, she has chief influence. In crossing the equator, she effects *changes* in the weather; also, although less extensively, when passing the tropics and at her perigee. Her semisquares and sesquisquares to the Sun generally cause a change.

6. If Mercury or the Moon pass rapidly from the aspect of one planet to another, the powers of those planets are strongly excited.

* Zadkiel, 1843.

THE BAROMETER.

Changes of weather are indicated in the *barometer*, not by the actual height of the mercury, but by its change of height.

It is a general rule, that where the mercury is very low, and therefore the atmosphere light, high winds and storms may be expected.

The following rules may be relied upon :—

1. The rising of the mercury indicates fair weather; the falling of it shows the approach of foul weather.

2. In sultry weather, the fall of the mercury indicates frost: its fall indicates thaw, and its rise indicates snow.

8. Whatever change of weather suddenly follows a change in the barometer, it may be expected to last but a short time. So, if fair weather follow immediately the rise of the mercury, there will be very little of it; and, in the same way, if foul weather follow the fall of the mercury, it will last but a short time.

4 If fair weather continue for several days, during which the mercury continually falls, a long continuance of foul weather will probably ensue. Again, if foul weather continue for several days, while the mercury continually rises, a long succession of fair weather will probably succeed.

5. A fluctuating and unsettled state of the mercurial column indicates changeable weather.*

The following paragraph tends to strengthen the opinion given in a former page, that the British press is becoming sensible of the benefits to be derived from observations connected with planetary influence :—

"METEOROLOGY.—Nothing may seem, at first, further removed from the practical necessities of man—nothing more foreign to his material wants —than this.

"The jotting down here and there of stations for the observation and the recording of barometer changes—fluctuations of the thermometer—chemical examination of the air—the phenomena of fogs, and rains, and, in short, all those appearances and functions usually known as meteoric.

"Abstract though the subject may appear, we have nevertheless strong suspicions that a faithful record of such phenomena, *a diligent study of their causes*, their phases and concomitants, will reveal many of the secrets of epidemic influences now veiled in such deep obscurity."†

* *Before rain*, swallows fly low—dogs grow sleepy, and eat grass—water-fowl dive much—fish refuse to bite—flies are troublesome—toads crawl about—insects are busy, swine and cattle uneasy, and human beings restless: all which is the result of unusual currents of electricity passing through them into the atmosphere.

† *Morning Post*, Oct. 3rd, 1853.

CHAPTER XV.

Medical Astrology.

"Consider the lilies of the field: they toil not, neither do they spin; yet Solomon in all his glory was not arrayed like one of these."

It has been stated in a prior chapter, that within the last two hundred years the science of astrology was much studied and practised by members of the *medical* profession. Indeed, less than two hundred years ago, an individual who entered upon the profession of a doctor of medicine, either in England or in any of the European countries, was obliged to pass an astrological examination.

If deficient in the application of that science to the healing art, such individual was deemed unfit to practise his profession. This seems to have been a reasonable requisition, for without *set* principles there can be no system; and, if such principles be natural, they must be drawn from astrology, because *that* comprehends the whole system of nature.

Reference has already been made (p. 156) to the various *diseases* signified by each planet.

With respect to herbs, Saturn rules the following*:— Amaranthus, barley, red-beet, beech-tree, bifoil, birdsfoot, snakesweed, blue-bottle, buck's-horn plantain, buck's-horn, campion winds, clown's wound-wort, comfrey, sciatica cresses, darnel, dodder, elm-tree, water fern, fleawort, flux weed, fumitory, gladurn, goutwort, winter green, heartsease, hawkweed, hemlock, hemp, henbane, black hellebore, horsetail, holly, ivy, knapweed, knotgrass, medlar-tree, mosses, mullein, nightshade, polypody of the oak,

* See Raphael's Almanac, 1850, p. 4.

poplar-tree, quince-tree, service-tree, shepherd's purse, spleenwort, tamarisk-tree, melancholy-thistle, blackthorn, thorough-wax, tulsan, woad, Solomon's seal, Saracen's consound.

Jupiter rules over agrimony, Alexander, asparagus, avens, balm, white beet, water-betony, bilberries, borage, chervil, chesnut-tree, cinque-foil, costmary, dandelion, dock, dog's-grass, endive, fig-tree, clove-gilliflowers, hart's-tongue, hyssop, houseleek or sengreen, liverwort, lungwort, maple-tree, mellilot, the oak, roses, sage, samphire, scurvy-grass, succory, and lady's-thistle.

Mars rules over allheal, anemone, water-pepper, asara-bacca, barberry, garden-bazil, briony, brook-lime, butcher's broom, broomrape, cardines, benedictus, pilewort, aves, black cresses, crowfoot, cuckoopoint, dovesfoot, down or cotton thistle, dragons, flax weed, furze-bush, garlic, gentian, hawthorn, hedge-hyssop, hops, madder, masterwort, nettles, onions, pepperwort, groundpine, horse-radish, rest-harrow, rochet, rhubarb, savine, star-thistle, tobacco, woollen-thistle, treacle-mustard, wold or dyer's weed, and wormwood.

The Sun rules over angelica, the ash and bay-trees, one-blade burnet, butterbur, camomile, cellendine, small centaury, eye-bright St. John's wort, jumper bush, lovage, marygolds, mistletoe, mustard, peony, St. Peter's wort, pimpernel, rosa-solis or sundew, rosemary, meadow-rice, garden-rue, saffron, tormentil, turnsole, heart-trefoil, vine, viper's-buglos, and the walnut-tree.

Venus influences alkanet, alehoof or ground-ivy, the black or common alder-tree, arrack, wild Archangel beans, ladies' bedstraw, birth-tree, bishop's-weed, bramble, blites, bugle, burdock, cherry-tree, earth-chesnuts, chick-pease, cock's-head, columbines, coltsfoot, cudweed, cowslips, crab's-claw, crosswort, daisies, devil's-bit, eringo, feather-few, figwort, dropwort, foxgloves, golden-rod, gromel, gooseberry-bush, groundsel, artichokes, herbrobert, true-love, kidneywort, ladies' mantle, marshmallows, French mercury, dog-mercury, mint, moneywort, motherwort, mugwort, nep or catmint, orchis, parsley, piert, parsnip,

peach-tree, pennyroyal, pear-tree, periwinkle, plantain, plums, poppy, purslane, primrose, privet, queen of the meadows, ragwort, rye, woodsage, sanicle, self-heal, sopewort, sorrel, sowthistle, spignel, strawberries, tansey, teasle, thyme, vervain, violets, wheat, and yarrow.

Mercury rules over amara-dulcis, calamint, wild carrots, carraway, dill, elacampane, fern, fennel, germander, hazelnut, horehound, houndstongue, lavender, lily of the valley, liquorice, walrue or white maiden-hair, golden maiden-hair, wild and sweet marjoram, mulberry-tree, nailwort, oats, parsley, cow-parsnip, pellitory of the wall, sauce-alone, savory, scabious, smallage, southernwood, honeysuckles, and valerian.

The Moon rules over adders-tongue, garden-arrack, brankursine, coleworts, water caltrops, chickweed, garden and wild clary, cleavers, coralwort, water-cresses, cucumbers, duckmeat, flower-de-luce or water-flag, fluettin, cuckoo-flower, lettuce, water-lily, white lilies, loosestrife, moonwort, mouse-ear, orsine, pellitory of Spain, rattle-grass, saxifrage, stonecrop, pearl-trefoil, wallflowers, and the willow-tree.*

THE PLANETARY HOUR.

"Fortune at some hours to all is kind:
The lucky have whole days, which still they choose;
The unlucky have but *hours*, and these they *lose*."

DRYDEN.

"As to the time of gathering these herbs," wrote Coley, "it should be when the planet that governs the herb

* "Whatever griefs or infirmities are produced by any planets," writes an old author, "there are herbs by sympathy as well as antipathy to cure them. Although an herb or plant may by elemental qualities be under the dominion of Mars, as being hot and dry, and so be gathered at his hour, yet, because of his virtues, and being good to cure such infirmities as are under the dominion of Saturn, it may justly be called a *sympathetical* cure; and so herbs under the dominion of the Sun cure infirmities by sympathy produced by Mars, because the Sun is exalted in Aries, the house of Mars. Also herbs under Venus cure by sympathy infirmities under Jupiter, because Venus is exalted in Pisces, the house of Jupiter; so herbs of Jupiter cure by sympathy such diseases as are under the dominion of the Moon, because Jupiter is exalted in Cancer, her house. The benefit which we have from this observation is this: If Saturn, Mars, or any other planet be the afflicting planet, and strong—which argues a compliance—then those herbs which are under the dominion of that planet which is exalted in his house, being good for curing the infirmity, may be used; and for this reason it shall be called a *sympathetical* cure, for when planets are strong and afflicting we must comply with them."

is essentially dignified, if possible; however, let the planet be angular, either in the ascendant or tenth house, and in some good aspect of the Moon. Let them be taken in their prime, being full of juice and green, and from such places as they flourish and thrive most in. Forbear to gather them when they are decaying, or have lost the most part of their strength and lustre; and, being so gathered, they will be the more effectual in their operation, being applied by a skilful hand." *

It is of importance to have some knowledge respecting this *planetary hour*, which means the particular hour in which every planet has its rule. In gathering herbs for medicinal purposes, the planetary hour is assuredly of consequence.

A simple herb gathered in the planetary hour, in which it imbibes its greatest degree of strength and specific virtue, will perform remarkable cures, even in the hands of the oldest female inhabitant of the village; while Mr. Rusticity will be fairly at a loss for an efficient remedy, notwithstanding his twelve years' experience at the College and elsewhere.

These planetary hours are reckoned from the rising of the Sun until the setting of the same body.

This space of time is divided into twelve equal parts, which are termed the twelve planetary hours of that day. The time of the Sun's setting to its rising the next morning is in the same manner divided into twelve equal parts, and these constitute the twelve planetary hours for that night.

Hence, when the days are short, the planetary hour does not consist of above 40 minutes, more or less, according to the twelfth part of the whole time from the Sun's rising until his setting. The nights being then *long*, a planetary hour by night may consist of an hour and ten

* There is no science in which astrology has had so great or so mischievous effects as in *medicine*. The benefits which it is sometimes supposed to have conferred upon the world in exciting the attention of mankind to astronomy have been far outweighed by the injury it has inflicted on medical science.—*Twin Giants*, vol. i.

This remark is a mere assertion, false and unfounded. It is a specimen of the modern argument against the science, vain and puerile.

or twenty minutes, or more. So, *vice versâ*, when the days are long and the nights short.

Therefore, the planetary hours are continually varying in duration. They never agree with the common measure in time, except on those two days in every year when the Sun enters the signs Aries and Libra, and then day and night are dispensed equally to all parts of the world.

To enable the reader to understand clearly the principle upon which these planetary hours are divided, it is necessary to repeat that the hours commence at *sunrise*.

"Let the number of hours elapsing between sunrise and sunset be multiplied by 60, and the product divided by 12; the number of times that twelve is contained, or the quotient of this division, will show *the number of minutes constituting the planetary hour by day*. For those of the night, let the same rule be applied to the number of hours elapsing between sunset and sunrise.

"The planets rule in the following order respectively:—

♄ ♃ ♂ ☉ ♀ ☿ ☽

"The first hour of Sunday commences under the dominion of the Sun, the second under that of Venus, the third Mercury, and so on, according to the order in the table. The first hour of Monday under the Moon; of Tuesday, under Mars; and so on with the other days of the week.

"Example:—What planet rules the hour at three o'clock in the afternoon of the 13th June, 1847?

"The time elapsed between sunrising (3 hours 45 minutes) and sunsetting (8 hours 15 minutes) on that day is 16 hours 30 minutes, which, multiplied by 60, gives 990 minutes; and this divided by 12 gives 1 hour 22 minutes 30 seconds for the length of each planetary hour. Being Sunday, the Sun rules the first hour until 7 minutes past 5 o'clock; the planet Venus rules until 29 minutes past 6 o'clock; Mercury until 51 minutes past 7 o'clock, A.M.; the Moon rules until 13 minutes past 9 o'clock, A.M.; Saturn until 35 minutes past 10 o'clock, A.M.; Jupiter until 57 minutes past 11 o'clock; Mars until 20 minutes past 1 o'clock; the Sun until 42 minutes past 2 o'clock, and, again, the "Glad Minstrel" * is seen to preside over the 82 minutes which elapse from that time until 4 minutes past 4 o'clock, P.M.; and so on with the other planets."

The following signification of each planetary hour, with the use to be made of the same—taken from Coley, who succeeded Lilly as an astrologer—may be useful.

1. In the hour of Saturn take no voyage to sea, neither undertake any long journey by land, for crosses will assur-

* See *ante*, p. 207.

edly attend, and small success may be expected: *take no physic,* entertain no servant, for they will prove idle, careless persons. Not good to put on new garments, or cut your hair; but this hour is good to buy or take leases of houses or lands; good to buy any kind of grain, or to dig in the earth, or plough; not good to borrow money in this hour, or to fall sick in, for it threatens a long disease, and sometimes terminates in death.

2. In the hour of Jupiter it is good to apply to ecclesiastical persons, and all great men, to obtain their favour; the same from all grave senators, judges, lawyers, &c. In this hour it is good to take a journey in, or to go out of the house with success; good to sow all kinds of seeds, or to plant; not good to be let blood. He that falls sick in this hour will soon recover. Good also to lend or borrow monies; not good to enter a ship, not good to buy beasts: to conclude, this hour *is* good to contract matrimony, &c.

3. In the hour of Mars begin no worthy action or enterprise; for it is a very unfortunate hour in all things, and therefore ought as much as possible to be avoided. It is ill to take a journey, for you shall be in danger of thieves, &c.; very ill to take a voyage to sea, and, generally in all things.

4. The hour of the Sun is not to be chosen, being generally unfortunate, unless to make applications to great persons; not good to begin a building, or put on new garments; not good to enter a man's own house, for discontent and brawling may then be expected to follow. This hour is good for a man to receive preferment in; not good to court the female sex, or to lay down monies on any account. It is also dangerous for a person to fall sick in.

5. In the hour of Venus it is good to engage in love matters, or to commence a journey, but not a voyage; good to enter on any play or pastime; not good to be let blood in; good to go out of a man's house with success, but not so good to return again; good to take physic in. The hour of Venus is generally good to undertake any business relating to feminine concerns, such as marriage and

matrimonial contracts; but not good to commence wearing a new garment.

6. The hour of Mercury is good for merchandize, to buy or sell, to write letters, to send messengers, or to take physic in; to send children to school, to commence journeys, or to lend monies in; to put forth apprentices, to commence any building; not good to contract marriage in, nor to buy houses or lands, or to re-enter your house, being abroad; not good to hire a servant in, or to redeem a prisoner; but good to plant or graft in, and to make suit to great persons.

7. The hour of the Moon is not good to purchase cattle in, nor to take physic in, nor to commence any building, nor to lend money in, or to make new clothes. It *is* good for love affairs, for sending children to school, to take a journey, or to pursue an enemy. One may make choice of this hour to leave one's native country in; but another hour should be chosen for the return, and for entering one's own country again.*

This doctrine of planetary hours appears quite philosophical (see *Ecclesiastes*, chap. iii.), although it has been much ridiculed by persons ignorant of the principles upon which it is based.

It has been observed in a preceding chapter that the Moon has ever much influence over the animal and vegetable world. She influences, generally, consumptive diseases, palsy, colic, apoplexy, vertigo, *lunacy*, small pox, *dropsy*, and diseases peculiar to young children.†

It has been deemed by astrologers for many hundred years—indeed, from the time of Ptolemy—unsafe "to pierce with iron that part of the body governed by the

* "I am sensible that there are some artists who have but very mean thoughts of these planetary hours; and others, again, have relinquished their former opinion. I shall not go about to new model astrology, nor slight nor undervalue antiquity, but leave every person to their freedom, both in this and divers other things in art embraced by the ancients, and transmitted by them to posterity, knowing that the judgments and opinions of men are as various as their faces. All I shall say is, let every person make use of those rules he affects and finds verity in, and omit those he cannot easily digest, or takes a prejudice against."—COLEY.

† The ancients were of opinion that at the birth of an individual she influenced the native according to her age; but such influence was, of course, liable to be modified by concomitant causes.

sign through which the Moon is passing." For instance, not to bleed from the *neck* when the Moon is in Taurus or Leo; simply because the first of these signs governs the neck, and the other the heart, or that organ from whence the vital fluid flows.

A recent adoption of this scientific doctrine appeared in print *—"When to Bleed Horses" (abridged from the French of the Sieur de Solleysell, Equerry to the late King):—

"None, I believe, call in question but that there are some times in the year wherein one humour predominates more than another: for instance, all agree that it is the blood which predominates in the spring; in the summer, bile; in autumn, melancholy; and in winter, phlegm. That which is performed in the space of a year is renewed every six hours, which is the time wherein the whole circulation of the blood is perfected, as an infinite number of experiments have discovered. From midnight to six in the morning it is the blood that predominates; from six to twelve o'clock in the day it is phlegm; from twelve to six o'clock in the evening it is bile; and from six to midnight it is melancholy.

"I lay down as an infallible rule, that the sanguine horse should be bled at four in the morning; the fortuitous or phlegmatic, at ten; the bilious, or fiery, at four o'clock in the afternoon; and the melancholic, at ten o'clock at night. Bleeding also should be practised as much as possible in the increase of the Moon, *and never when she is in the signs of Leo or Taurus when the blood is to be taken from the neck.*

"The letting of the blood should be also performed in a calm and clear day, free from clouds and fogs, because, the veins being emptied a little by the bleeding, they immediately attract into their vacuities the air, which, if pure, will not prove prejudicial.

"Moreover, you should not let blood when the Moon is in opposition to the Sun—that is, when it is a full Moon—nor when they are in junction, which is a new Moon; nor when they are in a square, which is the quarter. In all these times bleeding is prejudicial, as also during the solstice or equinox.

"It is of the greatest consequence to observe exactly the time and hour in which it is most proper to bleed a horse."

This principle is to this day admitted by graziers, shepherds, and agriculturists, who still affirm with confidence that, if they operate on any of their cattle at the exact time when the Moon is *southing*, that animal will certainly die. The cattle doctors generally endeavour to avoid operations

* *Sunday Times*, June 30, 1850.

within one hour of this particular time; and, doubtless, the antediluvians did so before them.*

In order to ascertain these favourable or unfavourable periods, "Moore's Almanac" is—or, at any rate, until recently was—popular among the agriculturists. But, according to the following statement, it would seem that poor Chopstick must now look elsewhere for scientific information.

"A countryman went, the other day, to the shop of a bookseller in P. for a Moore's Almanac for the next year, and on one being handed to him he lamented the degeneracy of old Moore, as there were now *no signs* in it. He wondered why Mr. Moore had given up putting the signs in the almanac; it had been a bad job for him, leaving them out, for some years back. The vendor of literature—who had sold some thousands of old Moore in his day, but had never thought the hands, &c., which used to be placed down one side of the columns really meant anything—inquired how this had happened. 'Why, you see,' the rustic believer in signs replied, 'we used to wean calves and colts by the signs; and as there were no signs in Moore last year, we weaned a colt without knowing what the sign at the time was, and it died of a disease of the heart. We found out afterwards that the sign at the time *was in the heart*;† so if we had known, do you see? we should have saved the colt.'"

The sapient editor winds up with this observation—"The schoolmaster may be abroad; he has evidently a deal of work to do."‡

This occurrence took place in a northern county. Let Chopstick, however, not be dismayed, although ill-spoken of. The following anecdote should tend to encourage him in his scientific perplexity :—

"A sea-faring man brought a piece of bone about three or four inches in length, as he stated, from New Zealand, and offered it for sale at the College of Surgeons. Most of those to whom the bone was submitted dismissed it as worthless, or manifested their incredulity. Some insinuated that it was

* The patriarch Jacob was well versed in this art: *he* knew how to elect favourable times, and knew the power of *sympathy* by his peeling the rods and putting them in the watering troughs, at such time as the flocks conceived, and brought forth cattle ring-streaked, speckled, and spotted.

† Ruled by the sign Leo.

‡ It is difficult to read such a choice bit of information for the people as the above without feeling a desire that the ancient prophecy may, ere long, be fulfilled:—"The book of *past times* shall be unsealed—a star shall arise in the *north*, whose beams shall enlighten the world."

part of an old marrow-bone, to which it bore some resemblance. At length it was brought to Professor O., who, having looked at it carefully, thought it right to investigate it more narrowly; and, after much consideration, he ventured to pronounce his opinion. This opinion, from almost any one else, would have been perhaps only laughed at. In the first place, he said that the bone—big enough to suggest that it had belonged to an ox—had belonged to a *bird*. But before people had time to recover from their surprise, or other sensation created by the announcement, they were greeted by another assertion yet more startling—namely, it had been a bird *without wings*.

"The incredulity and doubt with which the opinion was received was too great for a time even for the authority of Professor O. entirely to dispel. *Mark the truthfulness of a real science!*—contemplate the exquisite beauty and accuracy of relation in nature. By-and-by, a whole skeleton was brought over to this country, when the opinion of the Professor was converted into an established fact. Nor was this all. There was this appropriate symbol to perpetuate the triumph: that which had appeared as the most startling feature of what had been scarcely better received than as a wild conjecture, was so accurate in facts as to form the most appropriate name to the animal thus discovered. It was accordingly named the Apteryx, or wingless, from the Greek alpha and pterux."*

The following are a few of the aphorisms of Cardan respecting sickness:—

In sickness, when the Moon applies to a planet contrary to the nature of the distemper, especially if it be a fortune, the disease will be changed for the better.

When the Moon at the decumbiture, or first falling sick, shall be under the beams of the Sun, or with Saturn, Mars, or Dragon's Tail, if the party be ancient, even her conjunction with Jupiter, Venus, or Mercury is not without peril.

Saturn causes *long* diseases; Mercury, various ones; the Moon, such as return after a time, as vertigoes, falling sickness, &c.; Jupiter and the *Sun* give *short* diseases, but Mars the acutest of all.

When the Moon is in a fixed sign, physic works the less; and if in Aries, Taurus, or Capricorn, will be apt to prove nauseous to the patient.

In purging, it is well that both the Moon and the lord of the ascendant be descending and under the earth; in vomiting, that they ascend.

Purging, bleeding, &c., ought to be done while the Moon is in moist signs; the chief being Pisces, the next Cancer.

* Macilwain's "Memoirs of Abercromby," vol. ii., p. 247.

Every immoderate position of the heavens, to persons weak and aged, brings death; to others, violent accidents and grievous calamities.

When at the beginning of a disease the luminaries are both with the infortunes, or in opposition to them, the sick will hardly escape.

From the Moon's good aspect to the fortunes or the Sun, if not afflicted, health may be expected; if to the infortunes, or Sun's evil aspects, death may be feared.

Mars in the ascendant makes the diseases swift, violent, afflicting the upper parts, and disturbing the mind; if, also, the luminaries and their dispositors be afflicted, death will follow.

From the first hour of the day (or one in the morning inclusive) till six, blood predominates, whence morning sleeps become so sweet and pleasant. From thence till noon, choler. Afternoon, phlegm; and from the beginning of night till midnight, melancholy.

With respect to *fevers*. When the Sun is afflicted in Leo, mischievous fevers are threatened.

Earthy signs are free from fevers; but watery signs threaten putrid fevers, if Mars have any rule in them. Saturn in fiery signs, when the Sun is weak, causes *hectic* fevers; Jupiter, sanguinary ones, and, if Mars behold him, putrid fevers. Mars in such signs gives burning fevers; Venus, ephemeral fevers; Mercury, mixed fevers; and, if the Moon be joined with them, she makes portentous fevers. Saturn, mixing signification with Mars, causes melancholy fevers.

If Mars be under the Sun's beams, or in the sixth, and if he afflict the significator, it occasions burning, pernicious fevers, of a venomous character; if to these Saturn or Venus, combust, be added, or if these planets be in *Scorpio* or *Leo*, the fever will be pestilential. *It will be a fatal time to suffer amputation, or lose any member*, when the Moon is under *the Sun's beams, and opposed by Mars.*

The *fifth* house and its lord shew the medicines and their nature, whether proper or improper.

The significator of disease in double-bodied signs sig-

nifies a relapse, or that it will change into some other distemper.

That *sign* in which the significator of the disease is posited shows the member or parts of the body principally afflicted.

Mercury, unfortunate, prejudices the phantasy and inward faculties; thence threatens madness, &c., especially if Mars afflict him. If Mercury be in an *earthy* sign, it threatens that the patient will make away with himself.

To cure any member, the Moon and lord of the ascendant should be free from impediment, the sign that governs the part ascending, and the Moon therein. When you think to do good to *your eyes,* let the Moon be fortunate, increasing in light, and by no means in a sign of the *earthy* triplicity.* †

* The individual who may feel interested in *medical* astrology will do well to purchase Culpepper's "Family Herbal," a decent quarto volume, which may be bought for a few shillings. In the preface, its author quaintly observes that he had "consulted with his brothers, Dr. Reason and Dr. Experience, and took a voyage to visit my mother Nature, by whose advice, together with the help of Dr. Diligence, I at last obtained my desire; and being warned by Mr. Honesty, a stranger in our days, to publish it to the world," he had done so. His instructions for the right use of the book are, first, to consider what planet causeth the disease; secondly, to consider what part of the body is afflicted by the disease, and whether it lies in the flesh, blood, or bones; thirdly, to consider by what planet the afflicted part of the body is governed; fourthly, "you may oppose diseases by herbs of the planets opposite to the planet that causeth them: as diseases of Jupiter by herbs of Mercury, and the contrary—diseases of the Luminaries by herbs of Saturn, and the contrary—diseases of Mars by herbs of Venus, and the contrary; fifthly, there is a way to cure diseases sometimes by *sympathy,* and so every planet cures his own disease—as the Sun and Moon by their herbs cure the eyes, Saturn the spleen, Jupiter the liver, Mars the gall, &c., and Venus all ailments influenced by her."

† "It is to be regretted that many of the most intelligent and otherwise liberal practitioners treat the science of medical botany with neglect and derision, even those from whom we should at least expect fair inquiry and careful investigation upon a subject so important to the welfare and comfort of the human family; but so it is, not alone in reference to this particular science, but to many others equally useful and equally neglected, because in a pecuniary sense profitless. In my own limited wanderings I have been repeatedly struck with admiration at the marvellous cures accomplished by the simple use of the most common plants and herbs, under the direction and by the aid of poor, unlearned, and otherwise ignorant persons, even after the most experienced of the faculty had exhausted their knowledge and patience. How much more available, then, might those simple but bountiful productions of Nature be made, in alleviating our ills and pains! Every herb that grows, and every thing that lives, being intended by the all-wise Creator for some benevolent and useful purpose, slight experience might convince the sceptical that the vegetable kingdom alone would supply all our wants in medicine—a theory admitted even by those who profess to despise the practice. And happily for mankind, the study of botany and physic combined will, ere long, become not only a fashionable pursuit, but a most useful science, and receive such attention as its importance demands from eminent men, some few having already devoted to it their special attention."—RAPHAEL, 1854.

CHAPTER XVI.

Scientific Objections.

"Astrology based upon astronomical observations—error based upon truth—had in it *some* tangible matter; but metoposcopy based upon astrology—error based upon error—is one of the most unsubstantial speculations that was ever built up by a scientific man."—*Life of Cardan*, vol. ii., p. 56. *

The present chapter will take notice of a few of the most usual objections, in a scientific point of view, made with reference to astral science.

1. Allowing the old astrologers to be correct, will not the *precession of the equinoxes*—which has totally altered the face of the heavens, by causing the stars to shift their places (those formerly in the sign Aries being now in Taurus)—cause the very foundations of the science to be unstable, and so render it impossible to draw from them any safe conclusions?

This is an ordinary objection, which seems to have arisen through an erroneous impression of what Ptolemy really wrote upon this matter. His words are (Book I. chap. xii.) :—"The beginning of the whole zodiacal circle—which in its nature as a circle can have no other beginning, nor end, capable of being determined—is, therefore, to be assumed to be the sign of Aries, which commences at the vernal equinox."

He further adds (chap. xv.)—"The beginnings of the signs, and likewise those of the terms, are to be taken from the tropical and equinoctial points. This rule is not only clearly stated by writers on the subject, but is also especially evident by the demonstration constantly afforded—that their natures, influences, and familiarities

* By Mr. H. Morley, 1854.

have no other origin than from the tropics and equinoxes, as has been already plainly shown. And, if other beginnings were allowed, it would either be necessary to exclude the natures of the signs from the theory of prognostication, or impossible to avoid error in their retaining and making use of them; as the regularity of their spaces and distances, upon which their influence depends, would then be invaded and broken in upon."

The stars pass through one sign in rather more than two thousand years; but, according to Ptolemy, they are quite distinct from the signs themselves, which, in fact, depend for their existence on their distance, declination, &c., from "the tropics and equinoxes." The foundation of astrology is that of the universe. It will one day fail, doubtless; but, until then, the child born with that part of the zodiac called Virgo, ascending, will ever be very different in his personal form and stature from another born when Capricorn ascends: the former sign measuring from 150 to 180 degrees, and the other from 270 to 300 degrees, from the first point of the zodiacal sign Aries.

2. Why has not the planet Herschel a house assigned to him in the zodiac ?*

The origin of the *houses* assigned to the several planets seems to have been among the ancient astrologers of Egypt.

At the time the Sun came to the southern tropic, the early Egyptian astronomers commenced the Thoth, or first month of the Egyptian year. This year consisted of twelve months, each containing thirty days, and five epagomena, or voids, making in all three hundred and sixty-five days.

The months were named according to the signs wherein the Sun was placed.

Each planet was said to *rule the Sun*, according as he was in its house; each, except the Sun and Moon, having two houses.

* The reply to this is taken chiefly from the first volume of The Horoscope, page 77.

TABLE OF THE EGYPTIAN MONTHS, WITH THE SIGNS IN WHICH THE SUN WAS, AND THE PLANET RULING THAT SIGN :—

EGYPTIAN.	ENGLISH.	SIGN.	RULING PLANET.
Thoth	December	♑	Saturn.
Paophi	January	♒	Saturn.
Athyr	February	♓	Jupiter.
Cohiac	March	♈	Mars.
Tybi	April	♉	Venus.
Mechir	May	♊	Mercury.
Phamenoth . . .	June	♋	The Moon.
Pharmonti	July	♌	THE SUN.
Parhous	August	♍	Mercury.
Pargni	September	♎	Venus.
Epiphi	October	♏	Mars.
Mesori	November	♐	Jupiter.

The first planet was Saturn, whose orb, according to the Egyptian astronomy, was the highest—that is, at the greatest distance from the Sun; he governed Capricorn and Aquarius. So on with the others, until the Sun entered Leo, his *own* house. His heat was greatest in that sign, and his power at the highest.

When he left that house he went into the house of Mercury, Virgo; then Libra, the house of Venus; and so on into the houses of Mars and Jupiter.

The several months, with the signs in which the Sun was placed, were appropriated to the several planets, according to the rotation of their several orbs or distances from the Sun.

Again, amongst the Romans,

December was sacred to Saturn.

January to Janus, who, with Saturn, is said to have governed together in Italy.

February was sacred to Neptune; that is, to Jupiter, in his character as a sea-god.

March was sacred to Mars; and, on the 14th, the Equiria were held in his honour.

April was sacred to Venus, to whom the 1st and 23rd

days were dedicated. In this month the Sun is in Taurus, the house of Venus.

May was named from Maia, mother of Mercury, the 14th day being sacred to her. This month the Sun enters the house of Mercury, Gemini.

June was named from Juno, who was the same as Diana or Luna, the Moon. The 1st day was sacred to her. In that month, we find the Sun in her house, Cancer.

July was sacred to Jupiter, that is, *Jupiter Ammon*, an Egyptian term for the Sun, who is in his *own* house this month. The Ludi Apollinares were held in his honour.

August was sacred to Ceres, the goddess of corn; who is represented as holding a bunch of wheat in her hand, to represent the sign Virgo, the house of Mercury, which house the Sun enters this month.

September was under the protection of Vulcan, husband of Venus. The Sun this month enters Libra, the house of Venus. The 25th day was sacred to Venus and Saturn; and the 27th to Venus, the mother.

October was under the protection of Mars, in whose honour a festival was held on the 19th day. This month the Sun enters Scorpio, the house of Mars.

November was under the protection of Diana, goddess of *hunting*. On the 1st day a solemn banquet was held in honour of Jupiter, whose house is Sagittarius.

But modern authors, generally, do not admit that the houses or other essential dignities of the planets have any influence in nativities. In horary astrology they are recognised as symbols.

3. The doctrines of astrology cannot be true, because in large cities—such as London or Glasgow—there are births taking place at every minute, and, consequently, every day many persons must be born with exactly the same nativity, and die at the same identical time. But, in fact, no two persons have the same events happen to them exactly.

This is one of the common-place objections made against the science by unreflecting persons.

It is likewise noticed in the article on the science, in the "Penny Cyclopædia," as being a contradiction.

"The position of the heavens at the time of birth settled every man's character of body and mind, the various fortunes he would meet with, and his relative positions with regard to friends and enemies."

"Every one who was born at or very near the same time as Alexander the Great, in the same country, would have a right to expect a somewhat similar career; and twin brothers could never fail to have the same horoscope, and therefore the same success in life; and though the subject of a particular horoscope should travel over the whole world, and thereby come under the influence of positions of the heavens which never could have occurred at his birthplace, yet these would be always ready to tell him whether the present moment was favourable or unfavourable to any pursuit he had in view. To take a case that might have occurred, suppose two men had engaged to throw dice against each other for their whole fortunes, and that each went the night before to consult different astrologers in the same town. To them it would not be necessary to tell their names or exhibit their horoscopes: the present position of the heavens would be sufficient for pointing out a favourable hour; and if both astrologers worked by the same rules, as they ought to do, they would both arrive at the same result—that is, the same would be recommended to both inquirers, though one of them must certainly lose."

If persons are born at the same time, and at the same place, there can be no doubt that their *general** destiny will be as nearly the same as the difference of the circumstances of their parents, &c., will allow. Occasionally, doubtless, in London or in any other large city, persons are born very nearly at the same moment. The astrologer believes—and he will continue to believe until he have *evidence* to the contrary—that persons who are thus born at the same time and place are well or ill, that they follow similar pursuits, are alike in mental and corporeal resemblance, marry and die nearly at the same time. For instance, two gentlemen, *it is known*, were both born at the same time, and very near the same place, as his late Majesty, King George the Third. They both went into business when the King was crowned, married on the same day, and *died* on the same day as the King himself.

* "Judgment must be regulated by thyself, as well as by the science; for it is not possible that particular forms of events should be declared by any person, however scientific: since the understanding conceives only a certain general idea of some sensible event, and not its particular form. It is therefore necessary for him who practises herein to adopt inference. *They only who are inspired by the deity can predict particulars.*" —*Centiloquy* (1).

The Siamese twins were born as nearly as possible to each other.* They were the counterpart of each other.

The same form of the heavens has produced a similar body, character of mind, and kind of destiny.

According to a recent calculation, upon an average, in the metropolis a birth takes place every *seven* minutes only; if two births were taking place every minute, the number born in a year would be 1,051,200—more than are born in all great Britain in any one year. The difference of *latitude* makes an important difference, except in places very near to one another. The difference of a few miles in latitude might cause one child to be born during daylight, the other after the setting of the sun. When the Sun sets, for instance, in latitude 57 deg. 9 min. at eleven minutes past *three* P.M., it does not set until eight minutes and a-half before *four* P.M. in latitude 50 deg. 47 min. Therefore, a person born in the former latitude at 40 min. *after sunset* would be born when another person in the *latter* latitude had the Sun just on the cusp of the seventh house The two nativities would be entirely different.

The following curious case illustrative of *twin*-sympathy is related in an entertaining work recently published:—

"Nicholas and Andrew Tremayne were *twins*, and younger sons of Thomas Tremayne, a Devonshire gentleman of good estate, and well connected. So perfect was their likeness in size, shape, feature, the colour of their hair, —nay, the very tone of their voices—that it was impossible for the nicest eye to find out any point of difference. Even their parents could not tell one from the other, and were obliged to distinguish them by some secret mark, which the twins would oftentimes amuse themselves by changing.

"Wonderful as was this external similitude, it was yet more surprising to find them governed *by precisely the same feelings and affections. What one liked the other*

* This does not always occur in the case of *twins*. In the drama of the *Corsican Brothers*, before mentioned, the sympathies, the feelings, and affections are represented as the same; but one twin survives the other, and avenges his murder. This quite agrees with the astral theory above mentioned.

liked; what one loathed the other loathed: if one was ill, the other sickened; and if one was pained, the other suffered in the same part and in the same degree.

"These sympathies occurred at whatever distance they might be apart, and without any intelligence or communication with each other.

"In the year 1564, these twins served in the wars at Newhaven—as it was then called, though it now bears the name of Havre-de-Grace—upon the French coast. Of their previous fortunes we have no account, nor is there any conjectural mode of explaining the very great difference that we now find in their positions: the one was captain of a troop of horse, while the other was only a private soldier. This, however, made not the slightest difference in the strong sympathy that had previously existed between them, as was now speedily to be seen.

"In the fierce battle that ensued, one of the twins was slain. The other immediately stepped into his place, and, fighting with the utmost gallantry, *fell dead upon the body of his brother.*"*

It was observed in a provincial newspaper, a few years since, that the recent discovery of the planet Herschel, and of the planetoids, of itself was sufficient to overturn the system upon which astral science is professedly based:

"We may notice one circumstance, which, as it appears to us, strikes at the root of all these pretended predictions, whether as to the fate of nations or individuals, as figured by certain horoscopes and nativities. The old astrologers worked these 'schemes' by pretending to point out certain 'planetary influences.' But the only planetary bodies known to them (apart from the Earth) were the Sun, the Moon, Saturn, Jupiter, Mars, Venus, and Mercury; in all, seven, counting our satellite.

"But since that period Herschel and Ceres were discovered; subsequently Pallas, Juno, and Vesta; and very recently Neptune, Astrea, and Flora. Here are eight other planetary bodies never taken into the account; their entire and aggregate influence, malefic or benefic, were disregarded, *because* their very existence was unknown to the old astrologers.† And the same thing is true, to a proportionate degree, of the Raphael, Zadkiel, *et hoc genus omne*, of the present day. Zadkiel predicts direful effects by Uranus being in 'the ruling sign of any land' (that of England, we presume, being Aries), and hence threatens us with a year of disaster and affliction in 1849.

* "Family Romance," by Sir J. B. Burke, vol. i. p. 20.
† Not a bad reason for their being unnoticed.

"Here he uses an element wholly unknown to the older astrologers, from Nostràdamus down to old Lilly; yet he, too, seems not to take any notice of the more recently-discovered planets, or to permit them to exercise any influence over the destinies of earth's people or its nations."*

This objection, so far as respects the recent discovery of Herschel, has been already mentioned (*ante*, p. 120); the fact that there was *error* in some predictions on this account would show that this planet had *some* influence.

But neither in nativities nor in atmospherical astrology does *one* planet come into operation at all times; and the influence of Herschel is generally believed to be less than the influence of any other planet. Errors, therefore, on this account would neither be extensive nor frequent.

A similar objection has been made on account of the *planetoids*, and a similar answer may be made.

They, probably, have *some* influence; but the quality of the same must be reserved for future investigation. The astrologers do not pretend that their science is *perfect*.

An objection also has been made with respect to *comets*. Some opponents of astral science have maintained that the unexpected appearance of a comet in the houses of a nativity would greatly modify the good or evil fortune of the individual, by overthrowing the other influences.

The answer to this objection is, that the appearance of a comet except on or near the places of the Sun and Moon, ascendant or midheaven, can have no effect whatever.

Then it may act as an evil transit; but transits have little effect except near the birthday, when the Sun returns to his own place at birth, and the geocentric angles are the same. Transits *per se* seldom do much. The unexpected appearance of a comet, then, cannot do much damage to Sidrophel's judgments. If the comet be *visible* at the time of birth, and be found near the line of the ecliptic within the zodiac, directions to it might have effect, its nature probably being similar to that of Mars and Mercury, as mentioned by Ptolemy. This point, with others, will not be decided "while the absurdities of

* *Manchester Guardian*, Nov. 25, 1848.

prejudice are more respected than the deliberations of reason and the results of experiment."*

A similar reply may be made to another objection which has been made by some persons. The following language, transcribed from the interesting volume which contains the same, will explain this particular objection : †

"According to the science of astrology, as taught by Ptolemy and by Cardan, it is never enough, for perfect accuracy, to predict a whole life from a single horoscope.

"The nativity of a man's wife, for example, and the nativities of each one of his children, together with many other aspects and conjunctions, have the most direct influence in modifying and sometimes completely altering his fortunes. As one person's life upon earth influences the life of another, so one person's stars influence the stars of another, and the calculations necessary for an accurate prediction thus become extremely complex, and may well cost the labourer a hundred hours of work. A good astrologer (says Jerome) ought to be another Argus."

"But," says the sceptic, "suppose a vessel to be lost, and the whole crew to be drowned, or if a hundred men should die in a pestilence, or be killed in battle, does a fatal direction occur for *each* contemporaneously ?"

Probably each individual who dies at the period of a common calamity *has* a fatal direction working in his nativity to bring him to his end.

Nativities have been published of persons who died by *the plague*, which have ever been found to agree with the principles of astral science. It may fairly be presumed that such is the case in other instances, unless a nativity can be produced of some person who did so die, and in which there was *no* fatal direction operating at the period.

This question, however, denotes two false suppositions. First, that many persons die at one precise moment, or exactly in the same manner. Colonel Napier, in his account of the thousands who died at the siege of Badajos, observes—"Some died of wounds by sword, others by shot, others by fire, water, falls, being crushed, blown up by gunpowder, &c." In earthquakes, many *different* deaths

* "Horoscope."
† "Life of Cardan," vol. ii. pp. 7-142.

are witnessed. At the great earthquake at Lisbon, numbers were swallowed up, some drowned, some maimed, some burned; some died instantly, some lingered for weeks and months. Again, in wrecks, some are drowned, some are suffocated, or killed by blows, according to their several nativities.*

But it is likewise a false assumption that *contemporaneous* directions must be the same. The simple fact of the difference in age in the persons dying denotes a difference in the arcs of direction in each nativity.

One child may be born with the Sun rising, which therefore becomes hyleg, and, by coming to an ill aspect of Mars or Mercury, may cause death in a few months. Another born a few minutes later, in the same place, may have the Sun *above* the horizon, and no longer hyleg.

The Moon or stars ascending may then be hyleg, and may not come to an ill aspect for several hours. Hence the nativities would be different, in reality, though apparently similar; and if it be borne in mind that *one* single minute difference of time in the birth of an individual from that of another individual—for instance, if A be born fifteen miles west of B—may make a difference of some months in the length of their lives, it is not difficult to believe that many persons dying nearly at the same time may have had different nativities.

The general principle on which is founded the reasoning with respect to the influence of the heavens on individuals, as was stated in a former chapter, is that if, judging from a large number of nativities, we perceive a constant tendency to the happening of some particular event—for instance, loss of credit when Saturn transits the M. C. in the nativity of an individual—and if, upon repeating our observations, or looking at the several objects of our observations, we still find the same result, we conclude

* In a recent sad case of shipwreck, a singular instance of death is reported to have occurred. A female passenger, when in her death struggle, bit the shoulder of her husband; the latter survived the wreck, but afterwards he died from the effects of the wound. This may be erroneous; but, if true, it would be quite according to the nature of ♅.

that there is *some* reason for the happening of that event.

When two phenomena are suspected to have some connexion with one another, to ascertain whether or not the suspicion is well founded, it is necessary to have recourse to a *large* number of observations.

For instance,* "let us suppose that a die of six faces is suspected to be very slightly loaded on the side of the ace, from which, if true, it will follow that in a large number of successive throws the ace will appear more than its fair proportion of times. Since there are six throws, all of which, on a fair die, are equally probable, we must expect that out of a large number of throws one-sixth nearly will be aces. No small number of throws will enable us to form a fair conclusion; and we must not expect one-sixth to be aces, or even *very* nearly one-sixth.

"Suppose 6,000 throws to have been made and registered, of which we might, therefore, expect 1,000 to be aces. We find, however, that there are 1,100 aces—more than the expected proportion—but not so much more as to justify us in coming to a conclusion.

"But if we now examine each thousand throws *by itself*, and find that each of them has more than its proportion of aces, we have very strong grounds for suspecting that there is some reason for the appearance of the ace, of which we were not aware when we said that all throws were equally probable. And if instead of into thousands we divided the throws into five hundreds, and found still that each lot contained more than its proportion of aces, we should have moral certainty—that is, probability of a very high order—that the die was loaded in some way."

In like manner, observations should be made from a large number of nativities, and a general judgment should be formed from the same accordingly. Thus would genethlialogy become really a scientific *art*. †

* This plain example, quite applicable to the matter in hand, is taken from the before-quoted article in the "Penny Magazine."

† "Art is the application of knowledge to a particular end. If the knowledge be merely accumulated experience, the art is *empirical*; but if it be experience reasoned upon and brought under general principles, it assumes a higher character, and becomes a *scientific art*."—HERSCHEL's *Nat. Philosophy*, Art. 64, p. 70.

The following objection is common, and one which requires a very simple reply:—

"It is a stock reproach of the contemners of astrology, to be used upon all possible occasions, that astrologers do not know what is about to happen to themselves; as if the study of the science involved the necessity of the student knowing the time of his own birth, and, therefore, of his having the means of knowing his own destiny. And it is a stock evasion of the vilifiers of astrologers to say that 'the time has long gone by for arguing seriously upon this subject.'

"The truth is, the time has never come, and, from the nature of the subject, never can come, when the truth or fallacy of astrology can be established by *abstract argument* of any kind; and as these writers must know the fact as well as we do, or perhaps better, the evasion looks very like a dishonest attempt to misrepresent the case. The truth or falsehood of astrology can no more be established by abstract argument than the existence of gravitation, or electricity, or magnetism; for we do not know the cause of any one more than of the rest. It is by *experience* alone that we are made aware of any of Nature's influences; yet, are there any who doubt their existence? Does the mariner refuse to put to sea because no man knows the cause of the magnet's polarity."*

"The discoveries of Copernicus are usually held to have given the death-blow to astrology"; but the writer in the "Penny Cyclopædia"† candidly declares—what, indeed, is the simple fact—that the arguments founded on the Copernican system is "not one bit stronger against the science than preceding systems for it." Astrology, in fact, is based upon *apparent* astronomy—upon the geocentric positions of the planets—upon that which passes before human eyes. These appearances will be the same, in what-

* "Reasons for Belief in Astrology."

† The latter part of the objection (see *ante* p. 262) in the "Cyclopædia" is based upon wrong *data*; for the one condition essential to the result described is omitted, namely, that each of the two gamesters should consult his astrologer at the *same* time, which circumstance is very unlikely to occur, and, except the two querents were born at the same place and precisely at the same time, is almost *impossible*.

ever manner they may be explained by "a follower of any school of explanation that ever existed."*

It was originally objected even to the system of Copernicus that, if the earth *did* turn on its axis, as he represented, a stone dropped from the summit of a tower would not fall at the foot of it, but a great distance to the west; in the same manner as a stone dropped from the masthead of a ship in full sail does not fall at the foot of the mast, but towards the stern. And many years elapsed before the answer to this objection was admitted—namely, that a stone being a part of the earth obeys the same laws and moves with it; whereas, it is no part of the *ship*, of which its motion is independent.

The simple fact, however, is that—

"Many *apparently* inexplicable phenomena, such as mesmerism, may be attributed to *electricity*, although the nature of the subtle fluid is yet but little known. The *human body abounds with it.*

"A curious and simple philosophical experiment, as regards the *electricity of the human body*, may be thus performed. Take a common iron key, or bunch of keys, and attach a piece of twine to the ring. Hold the end of the twine between the thumb and finger of the right hand, with the key depending from it until it hangs perfectly still; then hold the open palm of the left hand an inch or two beneath the key, and it will commence to vibrate like the pendulum of a clock, extending its vibrations by degrees the entire length of the hand.

"Let some person place the fore-finger and thumb of his left hand against those of the hand beneath the key, merely touching the finger and thumb gently, and the key will commence a *circular* motion, following the electric current of the hands thus joined; then let the same person place his right hand upon your shoulder, and, the electric circle being complete, the motion of the key will almost immediately cease. The experiment will, of course, succeed better when tried by persons of a *nervous, excitable* temperament than it will when tried by others who are of a less excitable nature; but it will probably succeed with all persons."†

Dr. Bell, upon the subject of electricity, is of opinion that there is an universal fluid which fills all space; *all bodies* are endowed with a certain quantity of electric fluid; there exists an attraction or sympathy, and an antipathy, between all animated bodies. The universal currents of the universal fluid are the cause and existence of bodies.

* "The Globes," by De Morgan: Introduction, p. 3.
† *Reynolds's Newspaper*, April 3rd, 1853.

As there exists a general and reciprocal gravitation of celestial bodies towards each other, so there exists a particular and reciprocal gravitation of the constitutive parts of the earth towards the whole, and that whole towards each of its parts.

But, further, the principle of the *astral* believer is that the planets act *upon the mind*, through the *brain*, by means of electricity.

"If mental action *is* electric, the proverbial quickness of thought—that is, the quickness of the transmission of sensation and will—may be presumed to have been brought *to an exact measurement*. The speed of light has long been known to be 192,000 miles per second; and the experiments of Professor Wheatstone have shown that the electric agent travels at the same rate, thus showing a likelihood that one law rules the movements of all the imponderable bodies.

"Mental action, accordingly, may be presumed to have a rapidity equal to 192,000 miles in the second—a rate far beyond what is necessary to make the design and execution of any of our ordinary movements apparently identical in point of time, which they are."*

In these cases (and in many cases of a similar character) it is certainly difficult to conceive why or how these facts exist in nature; but even the well-known principles of chemical affinity cannot be explained. We may prove that sulphur and iron have an affinity, and do readily combine; but we cannot advance further towards a satisfactory explanation, although there seems to be a suspicion in the minds of scientific men that these things do depend upon some peculiar *electrical* action, which is also believed to be the foundation of astral science.

The common sense and experience of an individual must decide whether certain celestial influences do or do not actually exist.†

The fact of scepticism prevailing for some time in the mind of a person who is endeavouring to convince himself by the aid of inductive reasoning that astral science is based upon truth, is not an unfavourable symbol. An eminent living author observes upon this subject—"Scepticism is the infant condition of the uncurbed and gene-

* "The Vestiges of Creation:" Appendix.
† See *ante* pp. 46, 47.

rous intellect. There can be no firm convictions where there have been no perplexities and doubts; and that faith which comes in the train of early and anxious scepticism will finally rest upon an immovable foundation: antagonistic forces have deadened its oscillations, and every attempt to overturn it will but fix the pillar of truth more firmly upon its base. But credulity is the disease of feeble and ill-regulated minds. Believing everything and investigating nothing, the mind accumulates errors like the increasing snowball, until its overgrown faith masters its untutored reason."—Sir D. BREWSTER.

It has been objected that Sir Isaac Newton was opposed to astral science; but it does not clearly appear that this great philosopher ever investigated its principles,* while it is well known that he had a prophetic mind. A remarkable circumstance has been related respecting his statement that, in order to fulfil certain prophecies, there would be a mode of travelling of which the men in his day had no conception—in fact, that they would be enabled to travel at the rate of fifty miles an hour. Voltaire, who hated the idea of prophecy, either with respect to this world or one to come, derided this idea, and wondered that the philosophical mind of Sir Isaac should encourage such a puerile notion. Yet the traveller from Didcot to London by the 5 o'clock P.M. express, may, in the year 1854, reverence the prophet and ridicule the sceptical Frenchman.

The term *unfortunate day* has been much carped at and misunderstood. When an astrologer, (in his almanac, for instance) states that such a day is *fortunate* for this or that event, he merely means that from the Moon's situation the influence may be good for commencing or carrying on any undertaking; which general influence, however, would be modified by the relative position of that situation, taken in connexion with the particular position of the Moon and planets at the birth of an individual.

* A modern anonymous author has the following remark upon this subject—'An enthusiastic temperament is often also the accompaniment of *genius*—a feature of character that renders it the easy victim of delusion and credulity. Sir Isaac Newton was half inoculated with the absurdities of judicial astrology."—*Salad for the Solitary*, p. 177.

If an individual have powerful evil transits, or other influences, operating in his nativity on any day, the best general positions of the Moon will not entirely overcome those influences. Yet they may *mitigate* them; and, if the influences coincide in their nature, they will act more powerfully. Two ships may sail on the same day, and one arrive safely in port, while the other is wrecked. But one may weigh anchor when Saturn is in the ascendant in square to the Moon, thereby experiencing merely a slow voyage; while the other may start just when this planet is on the horizon or *setting*, when a wreck, partial or total, may be expected. The difference in the *quantum* of calamity, or of ill fortune, would depend upon the exactness of the formation of the aspects. The difference of *four* minutes in time, answering to a degree of motion, might make a fatal difference in the fortune of the two ships.

The Greeks and Romans, it is well known, were superstitious, and they were very fond of placing faith in prodigies and omens; but these are not connected with the principles of astrology. The disciple of Ptolemy would not believe in these omens, nor in *unfortunate days*; except so far as this circumstance, namely, the good or ill fortune of an individual on any particular day would depend upon the particular influence operating in his nativity.

For example, the two evil planets, Saturn and Mars, will be in opposition during the present year 1854, and in conjunction during the next year, 1855.

These phenomena, it has been already stated, will occur in the sign Gemini. Now, in the case of the opposition aspect, whatever countries are governed by this sign—or by its opposite sign, Sagittarius—will feel the influence by various evils falling on them in a particular manner; while other parts of the world will feel the effects partially. While such aspects are operating, the days in which their effect is chiefly felt will be when the Sun or Moon comes to an aspect with them.

Upon a similar principle, an individual born with the Sun apparently posited in about fourteen degrees of

Gemini—that is, about the 5th of June in any year—would feel more or less the evil influence of the above *conjunction* or *opposition*: especially of the former, as it would occur near his birthday, when transits, &c., are especially powerful.

The chief scientific objections to the science have been mentioned in this chapter; and it remains to state, concisely, the objections of a religious and secular character which have been alleged by its opponents, before considering the wisdom of the laws which still endeavour to prohibit the practice of astrology in England.

CHAPTER XVII.

Religious Objections.

"Whatever objections may be urged against these opinions, let it not be said that they are inconsistent with the truths of revealed religion. The sacred scriptures are not to be affected by any variations in chronological dates, or by any opinions, however extravagant, respecting the age of the world: and surely those men are the greatest enemies of their faith who fix it on such a slender basis. It is as foreign from the object of revelation to instruct us in chronology and astronomy, as it from that of science to teach us how we should act, and what we should believe. The speculations of philosophy will not be confined within the limits of vulgar theory, nor will the human mind suffer itself to be chained down from its noble flight. The attempts which have been made to check its progress are, we hope, the last efforts of expiring bigotry. And we trust the hazardous experiment will never be repeated among civilized people, of attempting to raise an altar to their God upon the ruins of the temple of science."—Dr. Brewster.

The chief religious objection to the science is that it favours fatality. It has, however, been already stated in this volume that the first maxim of the astrologer is, that "the planets influence, but do not compel." Ptolemy (Book I. chap. iii.) has these words also* :—"It is the defect of not sufficiently considering the *opposing influences* which has naturally induced an opinion that all future events are entirely unalterable and inevitable." In that work, therefore, this objection is completely overthrown. The astrologer contends that all events are brought about by the will of Providence, which is carried into effect by means of a combination of causes, amongst which the most obvious is that of planetary influence. But Ptolemy observes, further, "there are other concomitant causes neither trifling nor unimportant." And only by proper consideration of all the acting causes can a judgment be formed of all the effects.

Upon this subject of presumed fatality in astral

* See *ante*, p. 101.

science, a modern artist* makes the following appropriate remarks :—

"In nature everything is connected by one universal bond : every effect has its cause. Man is called into existence, endowed with a certain organization, and surrounded by a variety of circumstances from the moment of his birth : so far an inevitable fatality exists; he has not the power of causing any other result. To this extent he is a predestined being : he cannot say that he will be rich or poor, master or servant, prevent sickness or command health; that he will be a fool or a man of genius. He is compelled to acknowledge that a most powerful and positive influence is exercised over him. But so soon as his organization produces activity of imagination, or a state of moral feeling, this fatality, this overruling power, appears to a certain extent to cease : by observation, motives are created, the determination of *will* commences, and his judgment is formed by necessary laws of thought in accordance with these motives : so far he is a free agent. It is, nevertheless, a fact that some amount of uncontrollable necessity still exists, as may be seen even in the formation of that judgment which is independent of the will. No one can have a contrary belief to that which he feels to exist in his mind irresistibly : no man can conceive that to be false which he knows to be true, and *vice versâ*, no man can doubt that of which he is certain : and so in all the various relations of thought, and in all the important events of life, he is ruled by destiny ; at one time confined to the narrowest limits of existence, at another raised to the highest pinnacle of greatness and power. Nevertheless *he has* MORAL *liberty ; he has free will ;* his feelings depend on his own peculiar nature, but they may be expanded or modified by cultivation ; the mental attributes depend on his organization, but may be enlarged by careful instruction ; he finds himself surrounded by dangers and troubles, but he has within himself the energy and power to combat them ; he knows that it is the inherent principle of fire to burn and consume, but he does not for an instant believe that he could view with calmness the perpetration of a murder without attempting to arrest the criminal intention ; no one will coolly await impending destruction without an effort to escape : therefore man is a free agent. The Divine Disposer of events has beautifully ordered that a diversity of power shall exist in all His works : that diversity demonstrates itself in man by a variety in his organization and intellectual development. The laws of nature are unchangeable; so far, man is ruled by destiny : but consequences arise by the dispensations of Providence from those laws, and in respect of these consequences man is a free agent, who, by a foreknowledge of the general tendencies of nature as regards himself, may augment the beneficial or avert the evil results."

Mr. Godwin, in his "Lives of the Necromancers," makes the following objections against the science of astrology, conceiving that it has a tendency to favour *fatalism* :—

"The supposed science of astrology is of a nature less tremendous and less appalling to the imagination than the commerce with devils and evil

* Raphael—Almanac for the year 1854, p. 57.

spirits, or the raising of the dead from the peace of the tomb to effect certain magical operations, or to instruct the living as to the events that are speedily to befal them. Yet it is well worthy of attention, in a work of this sort, if for no further reason, because it has prevailed in almost all nations and ages of the world, and has been assiduously cultivated by men frequently of great talent, and who were *otherwise* distinguished for the soundness of their reasoning powers, and for the steadiness and perseverance of their application to the pursuits in which they engaged.

"The whole of the question was built upon the supposed necessary connection of certain aspects and conjunctions or oppositions of the stars and heavenly bodies with the events of the world, and the characters and actions of men. The human mind has ever confessed an anxiety to pry into the future, and to deal in omens and prophetic suggestions; and *certain coincidences* having occurred, however fortuitously, to deduce from them rules and maxims upon which to build an anticipation of things to come.

"Add to which, it is flattering to the pride of man to suppose all nature concerned with and interested in what is of importance to ourselves. Of this we have an early example in the song of Deborah, in the Old Testament, where, in a fit of pious fervour and exaltation, the poet exclaims—'They fought from heaven; the stars in their courses fought against Sisera.'

"The general belief in astrology had a memorable effect on the history of the human mind. All men, in the first instance, have an intuitive feeling of freedom in the acts they perform, and, of consequence, of praise or blame due to them in just proportion to the integrity or baseness of the motives by which they are actuated. This is, in reality, the most precious endowment of man. Hence it comes that the good man feels a pride and self-complacency in acts of virtue, takes credit to himself for the independence of his mind, and is conscious of the worth and honour to which he feels that he has a rightful claim. But if all our acts are predetermined by something out of ourselves—if, however virtuous and honourable are our dispositions, we are overruled by our stars, and *compelled to the acts* which if left to ourselves we should most resolutely disapprove, our condition becomes slavery, and we are left in a state the most abject and hopeless. And though our situation in this respect is merely imaginary, it does not the less fail to have very pernicious results to our characters.

"Men, so far as they are believers in astrology, look to the stars, and not to themselves, for an account of what they shall do, and *resign themselves to the omnipotence of a fate which they feel it in vain to resist.* Of consequence, a belief in astrology has the most unfavourable tendency as to the morality of man; and were it not that the sense of the liberty of our actions is so strong that all the reasoning in the world cannot subvert it, there would be a fatal close to all human dignity and all human virtue."

The reader will perceive that the objection to the science on the part of Mr. Godwin is based chiefly upon the common notion that a belief in astrology favours fatality; which in the commencement of this chapter was shown to be erroneous.

To predict an eclipse, an earthquake, or the illness of an individual, is not an act founded in a belief in fatalism.

The providence of GOD is not thereby interfered with. The impiety, therefore, does not consist in such interference. But it is asserted by such persons that the act of knowing the future is the privilege of the Deity, and that it ought not to be attempted by mortals. But this is presuming astrology to be delusive; because, if man *have* the power to predict the happening of future events by means of the stars, this *privilege* is not confined to the Deity. Thus, it becomes a mere matter of fact—innocent if it be possible, and only wrong if it be not possible.

It will have been seen in the preceding pages that the principles of astrology admit a natural freedom of action of man; but that some men have a natural propensity to good, and others have a natural propensity to evil: both of which propensities occasionally affect every man.

This is the basis of the doctrines of astrology and of Christian phrenology, and which was plainly explained by the great Founder of our faith in the words following:—

"A good man out of the good treasure of his heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things."

The scriptures frequently refer to the doctrines of astrology (see *ante*, p. 13), and in no place do we find its practice forbidden. There is reason to believe that St. Paul was acquainted with the science.

This apostle, who lived about the time when the *Tetrabiblos* of Ptolemy was published, remarks—in his celebrated speech on *Mar's Hill*—as follows (*Acts of the Apostles*, chap. xvii. 28):—"As certain also of your *own* poets have said"; and then he quotes a work of one of their own poets, the *Phenomena of Aratus*:—

Του γαρ και γενος εσμεν.
"For we are also his offspring.."

Now Aratus was a Greek poet of Cilicia, about 277 B.C. The *Phenomena*, from which St. Paul quotes, was a poem teaching *astrology*, which was translated into Latin verse by Cicero and others, and is still extant.

It was the text-book of astral science until the *Tetrabiblos* of Ptolemy appeared, about the year 140 A.D. If St. Paul, who was a Jew, had deemed astrology to be sinful, he would scarcely have studied this book. Still less would he, a Christian and inspired apostle, have upheld it by a quotation to appear in the word of GOD, and take no occasion to condemn the science if he believed it to be sinful.

"In the writings which we possess of St Paul, are quotations from the Greek poets in three different places: *Acts* xvii. 28; 1 *Cor.* xv. 33; *Titus* i. 12.

"In each of these instances he introduces the passage with propriety and judgment, and in a manner which implies his intimacy with Greek poets.

"For superficial readers, who quote merely for a display of learning, are seldom happy in their application."*

It is probable that this learned man and acute logician, in his view of astral philosophy, conceived the science to be a "witness to religion, the natural missionary of faith," rather than an adversary to the doctrines which he preached.†

Since the days of St. Paul, many eminent persons have held a belief that astrology is calculated to *improve*, and not to damnify the human race. Indeed, if its principles be admitted to be based upon truth, it is difficult to believe that their promulgation can be prejudicial to society. One truth can never be detrimental to another truth.

It is gratifying to find this principle admitted by an influential organ of public opinion in the following words:—

"The study of astrology is *not* prejudicial to *religion*. It is full of the most sublime, religious ideas, and its principle is accepted, at least, if not borrowed, by the first and greatest of all religions. Thus, prophecy accepts the basis of astrological direction when it substitutes a day for a year, as 1260 days for 1260 years. All interpreters of prophecy proceed upon this principle, and this is the very basis of astrology itself, without which it could

* Note by Michaelis, quoted in D'Oyley and Mant's Bible.

† "Science is the witness to religion, the natural missionary of faith. It shows us the beauty, the order, and the perfect harmony of the creation; that it cannot be a thing of chance, but is in every respect infallibly the result of the nicest calculation, directed by supreme wisdom."—FULLOM.

have no existence. Here, therefore, prophecy and astrology agree in principle: *the Scriptures say nothing against astrology.* They rebuke astrologers, and laugh at their pretensions; but they do the same with priests, magistrates, and all other wiseacres and rulers amongst men. When the three astrologers came from the East to see the young Saviour, they had his star to guide them, and it guided them aright. Whether this was natural or miraculous, it matters not; the Scriptures respect the idea of the astrological direction in the particular case alluded to. In the wars of the Jews, also, we are told by the sacred writer that the stars in their courses fought against Sisera. What this means we do not pretend to say.*

"All that we affirm is, that though there be many severe thrusts levelled at astrologers, there is not one that is definitely pointed at astrology, and there is nothing whatever in astrology that contradicts any one of the doctrines of the Christian religion. Milton, the poet, believed in it; Bishop Hall believed in it; Melancthon, the Protestant reformer and helpmate of Luther, believed in it; Sir Matthew Hale, an eminently religious English judge, besides Lord Bacon, Archbishop Usher, and other eminent Christians, believed in it. With such great names to guarantee the purity of its principles, no man need have any *religious* fear of studying it."†

Reference has already been made (p. 18) to the *magi*, and the opinion of a modern English bishop upon these favoured individuals has been quoted. Other instances might be cited, if space would permit, where men—not only professing, but practising the precepts of religion—have testified to the truth of this science. One instance may suffice:—"Aristotle and Porphyry, and the other Greek philosophers, studied the heavens to search out the natural causes and productions of bodies. The *wiser Chaldeans* and Assyrians studied the same things, that they might learn their influence upon us, and make predictions of contingencies."‡

In concluding this branch of the subject, it may not be out of place to take a glance at other sciences, whose earlier developments were supposed for a time to be detrimental to *religion;* whence has originated a ground of apprehension respecting science generally.

"When the Copernican system of astronomy was introduced, it was thought impossible ever to reconcile it to the plain declarations of Scripture; and hence, at least, one venerable astronomer was obliged to recant that system upon

* See *ante*, p. 40, respecting this passage.
† *Family Herald.*
‡ Jeremy Taylor, Bishop of Down and Connor.

his knees. Similar fears of collision between science and revelation were excited when chemistry announced that the main part of the earth has already been oxidized, and, therefore, could not hereafter be literally burned. Because some physiologists have been materialists, it has been inferred that physiology was favourable to materialism. But it is now found that they were materialists in spite of physiology, rather than from a correct interpretation of its facts.

"Strong apprehensions have also been excited respecting phrenology and mesmerism; and, indeed, in their present aspect, these sciences are probably made to exert a more unfriendly influence upon vital religion than any other.

"Those who profess to understand and teach them have been, for the most part, decided opponents of special providence and special grace, and many of them materialists.

"But this is not because there are any special grounds for such opinions in phrenology or mesmerism. The latter branch, indeed, affords such decided proofs of immaterialism, as to have led several able materialists to change their views. Nor does phrenology afford any stronger proof that law governs the natural world than do the other sciences. But when a sceptic becomes deeply interested in any branch of knowledge, and fancies himself to be an oracle respecting it, he will torture its principles till they are made to give testimony in favour of his previous sceptical views; although, in fact, the tones are as unnatural as those of ventriloquism, and as deceptive. When true philosophy shall at length determine what are the genuine principles of phrenology and mesmerism, we can judge of their bearing upon *religion*; but the history of other sciences shows us that we need have no fears of any collision *when the whole subject is brought fairly into daylight.*

"Upon the whole, every part of science which has been supposed, by the fear of friends or the malice of foes, to conflict with religion, has been found at length, *when fully understood,* to be in perfect harmony with its principles, and even to illustrate them. It is high time, therefore, for the friends of religion to cease fearing any injury to

the cause of religion *from science;* and high time, also, for the enemies to religion to cease expecting any such collision." *

With respect to the principles of *phrenology* alluded to in the above quotation, an eminent and popular divine has recently declared himself in favour of *this* science :—

"I have found the greatest benefit from the science. As a minister of the gospel, I have been led to study the evidences of Christianity anew in connexion with phrenology, and I feel my confidence in the truth of our holy religion *increased* by this new examination. I have examined the doctrines of our Church also, one by one, in connection with phrenology, and have found the most wonderful harmony subsisting between them. And in dealing with my people, in the ordinary duties of my calling, the practical benefit I have derived from phrenology is inestimable."†

It may, without presumption, be suggested that the following sentiment, from the lips of an esteemed dignitary, is quite in accordance with the religious views of the astral philosopher :—

"It is *a law* of that unseen but most certain dominion, which even here, amidst the blinding shadows which conceal His immediate working, the Most High is administering, that they who, being set anywhere to do His will, neglect to do it, are replaced by other and more faithful instruments.

"*How* its operation is in every case to be reconciled with the reality of man's free agency and separate probation, we may be unable to perceive; *how*, amidst the conflicting waves of men's several evil wills and rebellious impulses in the mighty tempest of this troubled world, He does yet so *rule* that *all* those separate wills, each singly independent, do yet all *work out together the wise purposes of His eternal counsels*, we may be unable even to conceive; yet that so it should be, is indeed essential to the reality of His government."‡

* Hitchcock—"Religion of Geology," p. 390.
† D. Welsh, D.D., Professor of Church History, Edinburgh.
‡ Extract from a sermon of Samuel, Bishop of Oxford, preached before the University, May 22, 1853.

CHAPTER XVIII.

Popular Objections to Astral Science.

"That there is nothing repugnant to human nature in the basis of astrology is proved sufficiently by the number of great minds which have been led by it, when properly prepared by education; and the arguments now held conclusive against astrology get their strength *in the minds of the people* from no other circumstance than that which formerly was the proof of considerations which were held equally decisive in favour of it—viz., the bias of education. The *real* arguments against astrology are, first, that it is self-contradictory; second, its predictions are not borne out by *facts*."*

In the introductory chapter to this volume, it has been shown, concisely, that truths in science have ever been opposed, not only by scientific men, but by the public generally.

In fact, men are reluctant to part with old notions which they have carried about with them from infancy, and which have become part and parcel of their mental constitution. Like an old coat, they fit easy and without restraint.

Locke, in speaking of the common reception of *new* truths, says :—

"Who ever, by the most cogent arguments, will be prevailed with to disrobe himself at once of all his old opinions and pretences to knowledge and learning, which with hard study he hath all his time been labouring for, and turn himself out stark naked in quest afresh of new notions? All the arguments that can be used will be as little able to prevail as the wind did with the traveller to part with his cloak, which he held only the faster." †

* *Penny Cyclopædia:* article "Astrology."
† Locke "On the Human Understanding," Vol. IV. chap. xx. sect. 11.

Professor Playfair, in his historical notice of discoveries in physical science, contained in the third preliminary dissertation in the *Encyclopædia Britannica,* observes that "in every society there are some who think themselves interested to maintain things in the condition wherein they have found them. The considerations are, indeed, sufficiently obvious, which, in the moral and political world, tend to produce this effect, and to give a stability to human institutions, often so little proportionate to their real value or to their general utility.

"Even in matters purely intellectual, and in which *the abstract truths of arithmetic and geometry seem alone concerned,* the prejudices, the selfishness, or vanity of those who pursue them, not unfrequently combine to resist improvement, and often engage no inconsiderable degree of talent in *drawing back,* instead of pushing forward, the machine of science. The introduction of methods entirely new must often change the relative place of the men engaged in scientific pursuits, and must oblige many, after descending from the stations they formerly occupied, to take a lower position in the scale of intellectual advancement. The enmity of such men, if they be not animated by a spirit of real candour and a love of truth, is likely to be directed against methods by which their vanity is mortified and their importance lessened."*

"The disciples of the various philosophical schools of Greece inveighed against each other, and made reciprocal accusations of impiety and perjury. *The people, in their turn, detested the philosophers,* and accused those who investigated the causes of things of presumptuously invading the rights of the Divinity. Pythagoras was driven from Athens, and Anaxagoras was imprisoned, on account of their novel opinions. Democritus was treated as insane by the Abderites, for his attempts to find out the cause of madness by dissections; and Socrates, for having demon-

* "Encyclopædia Britannica," 7th edition, i. 533.

strated the unity of GOD, was forced to drink the juice of hemlock." * †

The chief objections to astral science of a scientific and religious character have been considered; and it will be desirable in this place briefly to refer to objections of a popular nature.

Even in the time of Ptolemy, "it was the practice of the vulgar to slander everything which was difficult of attainment." And when it is remembered that patient study, as well as extensive personal observation, is necessary to produce the conviction that astrology is based upon truth even in the mind of the candid reader, we see pretty clearly *one* reason why the science still remains comparatively unpopular.

But the fact is that, with people in general, the *talking* men are most popular. "He who can explain anything or everything, because he is too shallow to know the doubts and difficulties which profound thinking turns up; and the confident theorist, who runs on squaring everything to his own views by the easy process of assumption; the mocker, who amuses himself by returning to every one his own observation dressed up in other words; the jocular person, who has trained himself to make commonplace people laugh, as dogs are to point at game; the pert trifler; the scandal collector; he who has made desperate bets, or caused his horse to make desperate leaps—all of these are held of value on account of their several qualities: but he who has to depend merely on good sense and merit has but a small chance of favour."

Thus it has been with Sidrophel: he is not *fashionable*; and so he is snubbed accordingly.

* Dr. Spurzheim's "Philosophical Principles of Phrenology," (London, 1825), p. 96.

† "In the infancy of science, the name of *magic* was frequently employed, especially among the Greeks, to denote views and doctrines, with which, properly speaking, it had no essential connection; as, for example, the doctrine of *Anaxagoras*, in regard to *eclipses*, which, like many other branches of science, was originally propounded in secret, from the fear of offending *the dangerous prejudices of the vulgar*, who could not easily be brought to recognise the distinction between proximate and ultimate causes. Even the divine Plato himself, according to his own confession, put forth his peculiar doctrines in the names of other individuals, in order to avoid a similar responsibility. Socrates fell a victim to his sincerity."—COLQUHOUN'S *Hist. of Magic*, vol. i. pp. 90, 91.

But the chatty gentlemen seem to forget, or not to know, that there are, strictly speaking, no truths in the whole range of the pure mathematics which might not, by possibility, have been discovered and systematized by one deprived of sight and touch, or immured in a dark chamber.

The astrologer, whose works are based upon geometrical truths, finds it necessary in his investigation of the secrets of nature, "to exchange the tumultuous scenes of business, and the giddy circle of dissipation, for the calm and recollection of a studious retirement; and if he would examine into the powers and faculties of his own mind, and curiously trace its operations, he will find it still more necessary to withdraw from the noise of life, and to make his court to silence and solitude."* "For," says Wollaston, "*truth* is the offspring of silence, of unbroken meditation, and of thoughts often revised and corrected." All this is totally opposed to the views of most persons in modern society; consequently they deem Urania rather a bore, nor would they care to be in the society of such a homely female.

An influential authority gives another valid reason for this popular dislike:—

"The boldest of all reformers is the man who undertakes to alter the pursuits and employments, the habits and thoughts of the people. The good of a change is generally remote and prospective; its evil is present, immediate, tangible. The first may strike the mind of the statesman or the philosopher, the second comes home to the feelings of the multitude.

"'Give us back the ten days you have robbed us of, you rascal!' was the salutation with which the mob greeted one of those most active in introducing the new style of chronological reckoning in England. The people really believed themselves aggrieved, and it was of little use to tell them of the Gregorian calendar, and point out the errors employed in popular calculation. The mob reasoned then as the Greek Church reasons now: the wrong mode of reckoning was what they were used to, and *they hated accordingly the man who broke through an established custom*, though it were for their benefit.

"There is one advantage in the spread of education, and that is, that is renders these changes easier: first, by teaching men to reason, and thus emancipating them from the dominion of prejudice; and, secondly, by

* Bates.

enabling them more easily to understand and conquer the difficulties of the alteration."* †

Another cause for popular dislike to astral science exists in the just fear that the adoption of its principles would bring about vast changes in society—that it is better to leave well alone, than to put forward novel ideas, based perhaps upon truth, but on that very account dangerous, and to be avoided by persons who are well-wishers to their fellow-men. To this fair objection a satisfactory reply may be made, by publishing the following general statistics respecting crime and insanity, &c. These have not been selected, or hunted out, for the purpose of showing that the astrologer can bring about a sudden millennium by means of his science, or that he possesses some especial charm wherewith to promulgate human felicity. However, he does say, for instance, certain persons are born with a tendency to indulge in strong *drinks*, producing *dropsical* disorders; and that such predisposition may be modified, and in some cases entirely destroyed, by attention in early life, before the passions have gained force.

Let us leave for a time our own murky metropolis, and, crossing the Tweed, stand for an hour in the beautiful new necropolis of the populous and thriving city of Glasgow :— ‡

" *This* is not the place where injustice should be done to a discovery which

* *Times* Newspaper, August 18th, 1853, on Decimal Coinage.

† "CURIOUS ILLUSTRATION OF POPULAR PREJUDICE.—In Yorkshire there are ten packs of foxhounds, one pack of staghounds, and five or six of harriers; equal in all to thirteen or fourteen packs of foxhounds. Thirteen packs of foxhounds, of fifty couple each —that is, 1,300 hounds—consume annually 200 tons of oatmeal, at a cost of £200,000, besides the carcases of about 2,000 dead horses, worth nothing if no hounds were kept. There are at least a thousand hunting men in Yorkshire, keeping, upon an average, four horses each: 4,000 horses will cost them £200,000, at £50 each; and their keep, at £50 per annum each, makes £200,000 more: 4,000 horses employ 2,000 men as grooms, generally the offspring of the agricultural population, and consume annually 40,000 quarters of oats, 2,000 quarters of beans, and 8,000 tons of hay and grass. Every tradesman also is benefited by hunting—tailors. shoemakers, blacksmiths, saddlers, druggists, surgeons, &c. If fox-hunting was given up, where would the farmer find a market for the above produce, or for a well-bred horse of four or five years old? Foxes are the farmers' best friends, and they ought to use every exertion to preserve them, and prevent them being stolen." This statement, taken from the *Doncaster Chronicle*, is not a bad answer for those who are disposed to foster the popular prejudice which exists in some counties against this noble pastime, and we advise the *Sagittary reader* to make a note of the fact.

‡ Scott's graphic description of the venerable cathedral may be here appended, as an illustration of this edifice in the olden time :—

" Situated in a populous and considerable town, this solemn and massive pile has the

is effecting a daily change in the pre-existing relations of society. It is not in the city of *Glasgow* that a false and injurious estimate should be made of the results of the speculations of Black, and of the inventive genius of Watt." —PEEL'S *Glasgow Speech*.

Thus spoke the great Sir Robert nearly twenty years since, and one feels a kind of mysterious delight in endeavouring to illustrate the purity of Urania by reference to a place where Chalmers, in doing honour to her name, was accustomed to evince the highest species of intellect—the union of a sound and comprehensive judgment with a fertile and brilliant imagination; and where, later still, the discoveries of Nichol have added to the store of true science.

It appears, generally, that "the population of the city of Glasgow and its suburbs was in all about 290,000 souls in the year 1849, 150,000 of whom—men, women, and children—are passing through life without GOD, and passing in quick succession into eternity without any reasonable hope of a happy interest in its solemn and unchanging scenes. Except Edinburgh, where the evil is somewhat less, it prevails nearly in the same proportion in all the more populous towns of Scotland. In Paisley, for example, whose population is given at 50,000 in the reports of the Christian Instruction Commission of 1836, not fewer than 28,000 are utterly separated from any religious connection; and in the manufacturing towns and villages generally a half—in some cases more than a half—of the people have

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appearance of the most sequestered solitude. High walls divide it from the buildings of the city on one side; on the other it is bounded by a ravine, through the depth of which, and invisible to the eye, murmurs a wandering rivulet, adding by its rushing noise to the imposing solemnity of the scene. On the opposite side of the ravine rises a steep bank, covered with fir trees closely planted, whose dusky shade extends itself over the cemetery with an appropriate and gloomy effect. The churchyard itself has a peculiar character; for though in reality extensive, it is small, in proportion to the number of respectable inhabitants, who are interred within it, and whose graves are almost all covered with tombstones. There is therefore no room for the long rank grass which in the ordinary case partially clothes the surface in these retreats, where 'the wicked cease from troubling, and the weary are at rest.' The broad flat monumental stones are placed so close to each other, that the precincts appear to be flagged with them, and, though roofed only by the heavens, resemble the floor of one of our old English churches, where the pavement is covered with sepulchral inscriptions. The contents of these sad records of mortality, the vain sorrows which they preserve, the stern lesson which they teach of the nothingness of humanity, the extent of ground which they so closely cover, and their uniform and melancholy tenor, reminded one of the roll of the prophet, which was 'written within and without, and there were written therein lamentations and mourning and woe.'"

sunk into irreligion. This general mass consists, as we may say, of several strata, lying lower and deeper the one than the other, and each of them possessing its own distinctive character.

The first and uppermost in the mass is marked by neglect of public worship, and may be considered as indicating a negative irreligion.

The second, or lower, is marked by desecration of the Sabbath, and may be taken as the mark of positive irreligion—a practical disregard of the authority of GOD, which it is not yet prepared formally to disown.

And the third, and lowest, is infidelity, which, though a negative term, conveys a positive sense, and implies an avowed rejection of the truth, and source, and salvation of GOD.*

"Certain it is, that nothing short of a levy *en masse* of whatever there is of living Christianity in the city, in all the branches of the church of CHRIST, will suffice to make head against the augmenting ignorance and ungodliness, with infidelity, with which we have to deal. If we do not destroy the evil, it will destroy us."

The writers of the pamphlet from whence the above extracts are taken—all eminent men in the city—observe, in conclusion:

"We have attempted to detail a number of important facts relating to the present condition of a large portion of the population of this city. Our task has been conducted and completed in the hope of arousing extensive sympathy on behalf of the degraded masses who swarm in the poorer districts of Glasgow. No efficient method of promoting the welfare of this section of the people appears to be practicable until their actual condition is known, and the influences operating upon them accurately ascertained."

But with respect, in particular, to *tippling* in this city, the following evidence by eminent men of this city was published in the year 1849:—

* Dr. J. Henderson, D.D., on "The Social Condition of the People."

Dr. W. (M.D.) is of opinion "that *intemperance* is a fruitful cause of disease; and that *general intemperance* may act as a cause of disease on any one of the organs, or any one of the functions of the body."

Dr. B. (M.D.) thinks "that a large proportion of the accidents that occasion the surgical injuries that fall to be treated in our hospitals, are more or less directly the effects of *intoxication*. Drunkenness is a frequent cause of disease of the brain, terminating in insanity or in *palsy*."

Dr. C. R. (M.D.) "believes himself to be near the truth in saying that, judging from his experience of eight years in the Infirmary, about 50 per cent. of all the sickness admitted for treatment there, is connected more or less directly with the use of *spirituous liquors*."

Dr. J. C. S. (M.D.) believes "if there is one fact connected with *medical* police better established than another, it is that no circumstances in the condition of a community assist so materially in increasing the mortality than the destitution which pervades the inhabitants. Destitution has also its causes, which may be divided into unavoidable and remediable; and, among the latter, we must assign the chief place to the *vice of intemperance*; not that we consider it the Pandora's Box from which *all* vices and diseases spring, but because it occupies a prominent though anomalous position, which it is in the power of a well-regulated community to subvert. However necessary and important the introduction of legislative enactments and sanatory regulations are to the well-being of society, these measures must remain comparatively futile so long as the individuals for whose benefit they are intended continue in a state of moral and physical degradation. The remedy, we apprehend, lies with the working classes themselves."

Dr. A. believes "*drunkenness* is a cause of disease, directly and indirectly: directly, by its noxious effects upon the brain or blood; indirectly, by predisposing to epidemic and contagious maladies, and by the reckless manner in which those addicted to it expose themselves to the exciting causes of disease in general. My impression is—

derived from my experience amongst the pauper part of the population—that the vast majority of their diseases depend, in a more or less direct manner, upon this habit. Drunkenness is a cause of *insanity*. Drunkards, when attacked with disease, are less able to resist its effects than others."

Dr. Chalmers was of opinion "that the public-house is the most deleterious, and by far the most abundant source of pauperism."

Mr. W. C., of Glasgow, says :—"It is chiefly the *intemperate* and *drunkards*, who spend their money and leave their families in want and starvation, that are a burden on the community. As connected with the parish of St. John's, I have had frequent opportunities of observing this. It is a common observation with those who have the management of the poor, that honest poverty is easily managed; but we do not know what to do with immorality and drunkenness."

Mr. M. (Governor of Glasgow Prisons) furnished the following particulars of offences for which prisoners were committed to the "Glasgow Prison during the year ending June, 1848: Males 461, females 341—*drunk* and disorderly." And this gentleman believed "that two-thirds of the crimes committed by offenders during that year arose out of *intemperance;* and that many of the aggravated cases of theft were in close connection with drunkenness—the commission of the former being to raise the means for gratifying a love for the latter vice."

Rev. Geo. S. (Chaplain of Glasgow Prisons) conceived "drunkenness as the most prolific source of most of the crimes in Glasgow. The total number of prisoners in Glasgow Jail, in 1842-3, was 3,907; of these it would not be possible to find 100 sober criminals in any one year."

The Hon. Sheriff A., in the month of May, 1849, was of opinion "that *intoxication* was the cause of two-thirds of the crime, and one-half of the distress," then existing amongst the working classes.

Sheriff B. stated "it was established by every day's experience that *intemperance* is a great cause of crime;"

and this gentleman had no doubt that the excessive use of ardent spirits leads, directly or indirectly, to the commission of a large proportion of those criminal offences which come under the cognizance of the law.*

In respect to other parts of Scotland, tippling — especially Sunday tippling — prevails greatly. "On the 8th day of April, 1853, two hundred gentlemen in Edinburgh agreed to ascertain the amount of Sunday traffic in the public-houses of that city, and the report has just been published. There are, in all, 464 licensed houses in Edinburgh, and 312 of these were open on the Sunday referred to. The visitors were: 22,202 men, 11,931 women, 4,631 children under fourteen years of age, 3,032 children under eight years of age — total, 41,796.†

At Dundee, in the year 1852, 713 males and 438 females were taken into custody for drunkenness alone. "I regret to say," states the inspector, "that drunkenness, the obvious source of crime, still remains undiminished."

Dr. George Robinson, Lecturer on Medical Jurisprudence at Newcastle-upon-Tyne, states—in an interesting paper in the "Journal of Public Health" for September, 1848—that *intemperance* ‡ *and insanity*, the two greatest curses of civilization, are in their very nature so intimately connected, that any examination of the one would necessarily be incomplete without some reference to the other. Both exhibit as their essential phenomenon perversion or disorder of those mental powers which impart to man his vast superiority over the rest of the material creation. So close, indeed, is the resemblance between the two states, that whoever has carefully observed the

* That it was time for the Legislature to do something to remedy the evil of *intoxication*, was sufficiently attested by the fact that in the course of a single year no less a sum than £1,200,000 was spent by the labouring classes in the purchase of whiskey in the city of Glasgow.—*Speech of* Mr. C. Bruce, April 20, 1853.

† *Times* Newspaper, May 3, 1853; and speech, in the House of Commons, of Mr. Cowan, M.P., April 20, 1853.

‡ Since my arrival in *England*, I have been quite disgusted with the drunkenness of the lower classes, and more so when I learn that many *females* were addicted to this disgraceful habit. This defect in the law calls loudly for the attention of some eminent law reformer, to whose consideration I recommend it."—*Letter in the Morning Post*, gust 27, 1853.

language and conduct of a number of intoxicated persons, must have witnessed most of these varieties of mental disorder, often spontaneous in their origin, and of permanent duration. This gentleman subjoins a table exhibiting the proportion which intemperance and vice bear to the *other* causes of insanity, as described in the returns from *twenty-five* asylums situated in various parts of England, and admitting different classes of patients.

In such table there is a list of 2,792 cases; of these, 688 were caused by intemperance, and 170 by *vice*, giving a total of 858. It will be seen that these returns refer to intemperance *alone* one-fourth; and to it, in conjunction with vice, nearly one-third of *all* the cases of insanity admitted. And as a number of the causes are even in these selected reports marked as unknown, "we are," this gentleman adds, "I think, fully justified in considering the results afforded by the table as fairly representing the proportion which intemperance bears in this country to the other exciting causes of insanity."

"In reply to my inquiries into the causes of crime in any district—whether directed to the governors or chaplains of prisons, to the superintendents of police, to sheriffs or magistrates, or to any other party likely to be well informed in the matter—the first cause generally assigned is drunkenness; and I have not found any difference in this respect, whether the district be in England or Scotland.

"Great, however, as may be the present amount of crime, I believe it to be much less than formerly, especially as respects the most serious offences. I attribute much of this change to the *decrease of drunkenness*, caused in part by the temperance societies.

"The chief way in which temperance societies appear to me to have promoted the cause of sobriety, is by diffusing information on the injury to health and happiness consequent on an indulgence in intoxicating liquors, *and by encouraging the substitution of rational pleasures.*

"It is to the great prevalence of such pleasures *elsewhere*, especially of those that can be followed in the open

air, that the greater sobriety of several neighbouring continental nations is no doubt chiefly due. *

"It is very difficult to say how much of the crime of the country is caused by intemperance: among other reasons, because intemperance is frequently a consequence as well as a cause of ignorance, misery, recklessness, and head-strong passion. There is no doubt that it produces a very considerable portion of all the crime that is committed, whether in England or in Scotland; and, out of all proximate and immediate causes, it is by far the greatest."†

Dr. Caldwell (Professor of the Institutes of Medicine and Medical Jurisprudence, Kentucky) states that a long-continued habit of drunkenness becomes as essentially constitutional as a predisposition to gout or pulmonary consumption.

This increases in a manifold degree the responsibility of parents in relation to temperance. By habits of intemperance, they not only degrade and ruin themselves, but transmit the elements of their degradation and ruin to their posterity. This is no visionary conjecture, but the fruit of a favourite and long-cherished theory. It is a settled belief, resulting from observation—an inference derived from innumerable facts.

Dr. Brown observes (in the third annual report of the Crichton Institution for 1842) that the applications for the introduction of individuals who have lost reason from excessive drinking, or who appear to act under a blind and irresistible impulse to inebriety, have been and still are very numerous.

A London journalist offers the following just remarks upon the effects of intemperance, causing murder and other evils, in a recent case:—

"The records of justice, dark and melancholy as they are in their catalogue of misery and crime, can scarcely supply an instance more dark and

* Where it is *not* the custom to build "palaces" for the use of the *people*, and then to lock them up on the only day the people can enjoy the same.

† Inspector Hill's testimony, Dec. 30, 1848.

melancholy than the case of Mary Anne Seago, who, on the 4th of July instant, was tried at the Central Criminal Court for the murder of her step-son, William Seago. It appears that this unfortunate little boy—whose sole offence was that he had 'got Tommy' (the son of the prisoner) 'into such a row;' meaning thereby a beating from his drunken step-father—was brutally slaughtered in the following deliberate and atrocious manner. He was first knocked off a box on which he was sitting, then beaten with a strap, twice put into water, and then, when he was hardly able to move, he was placed in bed. The father, at this stage, entered the room, and having asked what had happened, and receiving no answer, went out, no doubt to return to his drink. The chief witness, a step-daughter of the prisoner, thus proceeds—'My mother immediately took Billy out of bed, and put a chain on him, and she then said to me, "Now, you ——, take him and do what you like with him;" and at the same time struck me. After this, I saw Billy upon the floor, and my mother picked him up, and threw him twice across the room, and his forehead went against a large tin box that was in the room. My mother also kicked him several times. I then saw him lying across a chair, and I asked him to get up and let me wash him, and he made no answer. Tommy then said to her, "Oh, mother, don't hit him any more; you'll kill him, and then you will be hung." At this time I think Billy was lying upon the floor; his face was all over blood, which came from his nose and forehead, and his eyes were shut. My brother Tommy then said he was dead, and my mother called out, "Oh, my dear Billy, I do love you! what have I done?" and sent for some brandy, and she tried to give him some; but he could not swallow it. When she found he could not swallow the brandy, she told me not to say anything, or else she should be hung.' Here, then, is a case of deliberate murder, committed with a full knowledge of the consequences, as the terrified exclamation of the brother, and the statement made by the prisoner herself, prove. And yet, with these facts before them, the jury returned a verdict of manslaughter. They appear to have had some compunction about giving that verdict, which in reality amounts to this, 'guilty of murder, with extenuating circumstances;' for we are informed that 'the foreman, on being asked whether they found the prisoner guilty or not guilty of murder, replied, Guilty, and hesitated; and it was at first thought that the jury had found the prisoner guilty of murder; after a short interval he added, Guilty of manslaughter.' Now, what extenuating circumstances can be urged in a case of such signal atrocity? This crime was committed on Sunday, and *under the influence of drink;* and well may Mr. Parry say that 'it was lamentable to think that in this metropolis such a scene of depravity and misery should have taken place upon the Sabbath.' The learned judge was of opinion that the jury were justified in taking this merciful view of the case; but, by a strange process of logic, in the next passage of his address he proceeds to show that all justification is entirely out of the question: 'It was clear that the prisoner acted with the greatest brutality towards this poor child; her conduct, probably, was to be attributed partly to *drink*, and to the feelings of excitement and jealousy with regard to her own children and those of the man to whom she was married, *created by that destructive habit.*' * * * The learned judge added his hope 'that this would be an awful warning to all who had heard the case *against those habits of intemperance which, he regretted to say, were in this country the cause of one-half of the crimes that were brought before the judges of the land.*' This evil, consequent upon the

infinite and unnecessary multiplication of public-houses, is increased with frightful rapidity in every quarter of the land. It is stated that statistical returns show that the amount of money expended in intoxicating drinks, of one kind or another, in Great Britain, is between £50,000,000 and £60,000,000 per annum—a sum fully equal to the whole national revenue.

"The Rev. Mr. Kingsmill, in his valuable work on Prisons and Prisoners, states that, 'of the twenty-eight thousand seven hundred and fifty-two prisoners tried at the assizes and sessions of 1851, 10,000 may be put down, without fear of exaggeration, as having been brought to this deplorable condition, directly or indirectly, by the public-house; whilst of the 909,063 summary convictions, fifty thousand, I fear not to state, were the results of the drinking habits of the individuals themselves, or their parents, producing poverty, idleness, vagrancy,' &c.

"Another authority states, 'The true cure for this is not within the power of Acts of Parliament, but it is to be found in training up the rising generation with higher and better tastes than those for mere debasing sensual indulgences; and it is the work of the churches rather than that of the Legislature. But much may be done to abate the evil by reducing the number of the licensed public-houses, both in town and country, and by raising the price of strong drink.' * * *

"The observations made by the learned judge in the case of Mary Anne Seago show that no time should be lost in dealing with this monster evil of our social system, not only for the protection of the weak and helpless child, but to remove those fatal facilities of indulgence which are the most fruitful and constant sources of vice, crime, and misery."—*Morning Post*, Newspaper, July 8, 1854. *

* According to the doctrine of astrology, *eclipses* in watery signs—for instance, an eclipse of the Sun in Cancer—have a tendency to influence persons to drink excessively. The disease of dropsy is generally produced by drunkenness. Deaths by drowning, floods, &c., generally follow soon after eclipses in *watery* signs.

CHAPTER XIX.

STATISTICAL.

Μαντι ΚΑΚΑΝ, ουπωποτε μοι το ΚΡΗΓΥΟΝ ειπας·
Αιει το τα ΚΑΚ' εσι φιλα φρεσι μαντευεσθαι
ΕΣΘΛΟΝ δ ουδε ΤΙ πω ειπας επος ουδ' ετελεσσας.

"Augur accurst! denouncing mischief still;
Prophet of plagues! for ever boding ill;
Still must thy tongue some wounding message bring."
POPE.

THE few details presented in the last chapter, as well as those which it is proposed to mention in this chapter, have not been industriously selected in order to elevate the character of Urania at the expense of other individuals equally entitled to notice, but they have been mentioned simply for the purpose of showing that there is yet ample scope for the labours of any individual who may be disposed to aid in the useful work of alleviating human suffering.

Having said a few words about intemperance, let us now look at the victims of this vice.

The following details, respecting the affliction frequently caused solely by habits of intemperance, will be an appropriate sequel to the before-mentioned remarks upon intoxication:—

1. "The sum annually expended in England and Wales for the maintenance of the insane exceeds £750,000, and of this sum (exclusive of £15,000 applied to the support of Bethlehem and the naval and military asylums) £296,263 are contributed by rate-payers for the charge of pauper lunatics.

"On re-applying the estimate for vice and intemperance, it will be found that the influence of the former in producing insanity entails an annual tax on the community of £74,065, and the joint operation of the two evils, one of £98,754, in addition to the sums required for the support of families left destitute by the removal of the heads. If we extend the same calculation

to the cases of insanity existing among the wealthier classes, it will be found that of the £365,628 annually expended for their maintenance, the sum of £91,407 has been diverted from its legitimate uses by *intemperance* alone; and by that and other vicious excesses, £121,876."

2. And, according to an official report, relative to the populous parish of Marylebone, prepared by the parochial authorities, it appears that—

"*Insanity* has lately increased to such an extent among the *working classes*, that none but those whose duties bring them into contact with the sufferers can form an idea of its fearful spread. There are now no less than 494 chargeable to the parish. In St. Pancras, insanity also prevails to an unusual amount, especially among the humbler classes. It is to be hoped that the painful fact will be made the subject of official and medical inquiry, with a view to tracing its origin, and to retard, if possible, its progress."*

As to insanity generally, it appears, further, that the total estimated number of *lunatics* in England and Wales amounted, on the 1st day of January, 1847, to 26,516; of which we shall find—

"That *intemperance* alone has reduced 6,629 of the present inmates of our asylums to their lamentable condition; and that to it and other bad habits, 8,838 persons now under restraint owe the deprivation of reason."†

Lunatics.—The House of Lords has ordered a return, which has been printed, of the number of *lunatics* under an inquisition, who are resident in asylums, and the amount of their respective incomes, and allowances for maintenance. There are 238 persons confined in asylums, including licensed houses. In many cases the whole income is applied for maintenance. The largest income in one case is £5,000 a year, of which £700 is for support of the lunatic, and £2,500 for keeping up Hazlewood Castle."‡

It appears from a return moved for by Mr. Drummond, M.P., that, since the year 1820 up to June, 1853, £1,982,376 were expended in constructing *lunatic* asylums in England and Wales, the same being paid out of the county rate.

The subject of *lunacy*, it will be remembered, is espe-

* *Lancet*, February, 1853.
† Metropolitan Commissioners on Lunacy Report.
‡ *London Journal*, week ending July 16, 1853.

cially one with which the astrologer is enabled to deal by means of his science.

AS TO GENERAL CASUALTIES.

ACCIDENTS. — LONDON HOSPITAL, JANUARY 13TH, 1853.

During the past year, 10,536 "*accidents*" cases were brought to the above Hospital, of which the following is a statistical account:—

	In.	*Out.*	*Total.*
Fractures	619	670	1289
Wounds	417	2098	2515
Contusions	619	2553	3172
Sprains	158	1085	1243
Dislocations	18	114	132
Concussions	61	5	66
Burns	165	284	449
Dog bites	8	141	149
Foreign bodies in the throat, eye, and mouth	17	149	166
Corrosion from acids	1	4	5
Thecal abscess	10	301	311
Inflammation from injuries	206	441	647
Attempts at suicide	49	—	49
Various	142	201	343
	2490	8046	10536

Of the 2,490 in-patients, 2,147 were discharged cured or relieved, 145 died, and 198 remained in the Hospital on the 1st day of January, 1853.

LONDON HOSPITAL, SEPTEMBER 1, 1853.

Monthly return of admissions of *accidents* and other cases from the 1st to the 31st of August, 1853:—

Accidents	In-patients	247	
	Out-patients	798	
			1045
Other cases	In-patients	66	
	Out-patients	837	
			903
Total			1948

Number of *accidents* brought to the same Hospital during nine years, commencing in—

1842	5,503	1847	8,277
1843	5,666	1848	9,016
1844	6,102	1849	9,011
1845	6,555	1850	9,126
1846	7,019		

LONDON HOSPITAL, MAY 1ST, 1854.

Monthly return of admissions of *accidents* and other cases from the 1st to the 30th of April, 1854 :—

Accidents	In-patients	200	
	Out-patients	658	
			858
Other cases	In-patients	141	
	Out-patients	761	
			902
	Total		1760

Total number of patients since the 1st of January, exclusive of trifling casualties and other cases not requiring continued treatment, 7,235.*

DISEASES OF THE CHEST.

(Statistical Statement.)

CANCER HOSPITAL, WEST BROMPTON, LONDON, FEBRUARY 1, 1853.

Out-patients: Males, 68; females, 303. In-patients: Males, 7; females, 16. Of these 394 cases, 292 were cases of true *cancer;* 102 cases were of a cancerous description.

CITY OF LONDON HOSPITAL FOR DISEASES OF THE CHEST.

During the year 1852, there were 3,626 out-patients, making (with 10,420 admitted from the opening of the institution in 1848, to December 31, 1851, and 710 admitted during the present year) a total of 14,756 persons admitted or received gratuitous advice since its commencement. The increase in the number of patients during the year 1852 exceeds that of the previous year by 695.

CANCER.

Notwithstanding the advance of medical science, deaths from *cancer* still show a nearly cent. per cent. increase, whilst the population shows, for the same period, but an increase of one-eighth. There were no less than 4,588 deaths in England from cancer in the year 1847, two-thirds of which were *females,* and most of them in the prime of life.

* LONDON HOSPITAL, August 2nd, 1854.—Monthly return of admissions of accidents and other cases from the 1st to the 31st of July, 1854.—*Accidents:* In-patients, 205; out-patients, 824; = 1,029. *Other cases:* In-patients, 164: out-patients, 799; = 963. Total, 1,992.

FREE CANCER HOSPITAL, BROMPTON MEETING, FEBRUARY 1, 1853.

Medical Report stated that, according to the experience derived from 300 cases, 43 years was the average age at which mankind was attacked.

There was a greater number of sufferers among *females* than males, the former being 5 to 1 of the latter—a conclusion somewhat different from that arrived at by the Registrar-General, whose report showed there were 3 females to 1 male. Great anxiety had been shown by the children of cancer patients to know whether they inherited the disease from their parents. *At present* that question had not been satisfactorily answered by the medical profession; the records of the Hospital led to the conclusion that hereditary taint is by no means a necessary law of cancer. The circumstance that the disease did not multiply its victims as those subject to it multiplied their families, would be a consolation to those having relations who had suffered from the malady.

Out-patients . { 68 males, 303 females.

In-patients . { 7 males, 16 females.

BIRTHS AND DEATHS.

The births of 987 males and 924 females—total, 1,911—were registered in the week ending on the 1st day of January, 1853.

Ditto, deaths, during the same period: Males, 715; females, 593; total, 1,308. This return includes the whole of the metropolitan districts.

Last week, the births of 755 boys and 841 girls, in all, 1,596 children were registered in London. The average number in eight corresponding weeks of the years 1845-52 was 1,432.*

HEALTH OF LONDON.—During the week ending March 5th, 1853, there were 1,671 children born within the metropolitan districts. Of these, 861 were boys, and 810 were girls. This number exceeded the average in eight corresponding weeks in the year 1845 to 1852 by 201. The number of deaths in the week were 1,427; showing an increase of 83 upon that of the preceding week. Of these deaths, 573 were children under 15 years of age, 460 were 15 years old and less than 60, and 379 were 60 years old and upwards. The estimated number of deaths based upon the returns in the corresponding weeks in the previous ten years, and augmented in proportion to the increase of population, is 1,150. Of these, 388 are due to diseases of the lungs and of the organs of respiration, whose average is 216. To old age, 82; its average is 53. In hooping cough, 56; its average being 136. To bronchitis, 212; its average being 78 only. To pneumonia, 108; its average is 90. To asthma, 44; its average is 29. To poison, 3; to hanging and suffocation, 3; to drowning, 7; and, to wounds, 8 deaths were registered.† ‡

* *Times* Newspaper, Jan. 20, 1853.
† London newspaper, March 12, 1853.
‡ See *post* p. 303, note.

RAILWAY ACCIDENTS.

The following is a summary of the number of persons killed and injured on all the passenger railways open for public traffic in Great Britain and Ireland during the half year ending 30th June, 1852, amounting to 83 killed and 99 injured; *i. e.*, one passenger killed and 56 injured from causes beyond their own control; 10 passengers killed, and 5 injured, owing to their own misconduct or want of caution; 26 servants of companies or of contractors killed, and 23 injured, by causes beyond their own control; 23 servants of companies or of contractors killed, and 7 injured, owing to their own misconduct or want of caution; 23 trespassers and other persons (neither being passengers nor servants of the company) killed, and 8 injured, by crossing or walking on the railway: total, 83 killed and 99 injured.

The number of passengers conveyed during the half year amounted to 39,249,605.

The length of railway open on the 31st day of December, 1851, was 6,890 miles; ditto 30th June, 1852, 7,076 miles.*

MARINE INSURANCES,

In 1851, amounted to £174,148.
In 1852, ,, £193,788.

The total tonnage belonging to the United Kingdom was, in 1851, 3,601,729 tons; in 1852, 3,698,004 tons.†

ACCIDENTS IN COAL-MINES.

In Scotland, during the year 1852, the number of lives lost in coal-pits was 61; in ironstone-pits, 18. The total loss of lives by accidents in coal-mines between November, 1850, and the 31st of December, 1852, was 1,939 lives in the United Kingdom.‡

FIRES.

By the report of Mr. Braidwood, it appears that during the year 1852, 923 metropolitan district *fires* occurred, 263 of them being totally destructive, and 660 more or less injurious.

The Stamp Duty on Policies of *Fire* Insurance, in the year ending the 5th day of January, 1853, amounted to £1,162,913. §

* London newspaper, March 16, 1853.
† Return presented to the House of Commons, June, 1853.
‡ According to a return presented to the House of Commons.
§ See *ante* p. 231 respecting the influence of Mars in Gemini.

EMIGRANTS.

The total number of *emigrants* in the year 1852 from Great Britain and Ireland, under the inspection of emigration officers, was 221,086.

WRECKS. *

By a return issued the 10th of May, 1853, it appears, according to Lloyd's books, that during the five years ending the 5th of January, 1853, the number of vessels wrecked or lost on the coast of Ireland was 447; in 1848 the number was 93; in 1849, 89; in 1850, 107; in 1851, 56; and in 1852, 102.

In the year 1850, the wrecks of British and foreign vessels on the coast, and in the seas of the United Kingdom, were 681. Total lives lost, 784.

In the year 1851, the wrecks on our coast were 701. Lives lost, at least 750. The most disastrous portion was in the month of September, and in the heavy storm of the 25th and 26th of that month 117 vessels were stranded, while during the whole month the number amounted to 153, or more than 5 a day, thus affording additional proof of the necessity for making the utmost efforts to avert so much calamity.

In 1852, no less than 1,100 vessels have been wrecked on the shores of the British Isles, and the number of lives lost at least 900. The greatest havoc took place about the latter end of the month of October and the beginning of November in that year. † ‡

* See *ante* p. 273 respecting the influence of Saturn.
† From the House of Commons return.
‡ See *ante* p. 158 on astrological judgments of ships, &c.

These statistics are not published in order to show, or to endeavour to show, that astral science is capable of putting a stop to the various "ills" to which humanity is heir. The object is merely to bring to the notice of the reader the *facts*, as a sufficient apology for an endeavour to decrease the same by detecting the *cause* of the various accidents. Cancer, for instance, is peculiarly taken notice of by the astrologer. In the year 1852, Mercury, connected with Saturn and Uranus, caused fearful explosions in *mines*. Saturn, in Taurus, especially when near the Earth, engenders accidents by fire-damp, &c., and a cold atmosphere. The great collisions on railways generally occur when the Moon is in ill aspect to Saturn or Mars. Hence it becomes interesting to notice statistics in connection with celestial phenomena: a mere sketch of the same is here presented. The three weeks mentioned at p. 301 may be taken as a fair average of metropolitan births and deaths. The details are introduced as tending to confirm the remarks made at pp. 263-6, with respect to average births in London. A few words have been added as to the deaths.

CHAPTER XX.

Education and Crime.

Shall not the progress of knowledge and the arts—of steam and machinery—of science and philosophy—be hallowed to a high and holy aim? Out of Christianity has grown civilization, then refinement, then discovery, then fresh enterprise, and again still higher civilization and more scrupulous refinement. So it will go on. And in proportion as *the young are educated* in the way they should go, every generation will improve upon the past until the world be ready for the consummation of all things. If by the progress of machinery there is less demand for man's physical powers, let us seek to call into exercise his intellectual gifts; if in the progress of things there be a greater refinement as to all that is of the earth, earthy, let those who enjoy it, rise to the true height of their moral dignity, as having destinies that are heavenly." *

Fifteen years since, Dr. Arnold, relative to this subject, remarked:—

"I would give anything to be able to organize a society for drawing public attention to the state of the *labouring classes* throughout the kingdom. Men do not think of the fearful state in which we are living; if they could be brought to notice and to appreciate the evil, I should not even yet despair that the remedy may be found and applied—even though it is the solution of the most difficult problem ever yet proposed to man's wisdom, and the greatest triumph over selfishness ever yet required of his virtue."†

And, two years later, we find a great statesman expressing the following opinion:—

"Whatever are our financial difficulties, the outlay will be true economy that promotes the health and improves the habits of your manufacturing population, and brings

* *Morning Post*, April, 1853.
† "Life of Dr. Arnold," vol. ii., p. 264.

home to them the practical proof that they and their present comfort and enjoyment are the objects of our deep solicitude. It may be well to ridicule all this. It may be well to see with perfect indifference countless thousands f rational beings *immersed in ignorance* and low degrading vices, and to insinuate the charges of irreligion and infielity against those who would tell a working man of the pleasures and advantages of knowledge; and who would think of substituting some relaxation from labour connected with mental improvement for drunkenness, and quarrelling, and sensual indulgence.

"I for one look down with scorn upon such insinuations. My consolatory belief is, that by refining the tastes and by improving the habits and manners of those who subsist by the sweat of the brow, *you are advancing the cause of morality*—advancing the cause of true religion. As Mr. Hope observes, we are not foolish enough or wicked enough to suggest these means of improvement as superseding religious instruction, and that you cannot reclaim men from indolence and vice without softening their minds and subjecting them to the higher and purer influence of religious impressions."*

The following brief extracts will show that the subject of popular mental cultivation has engaged the attention of public authorities recently:—

"The time has arrived when the Government of these countries must adopt those admirable rules of other nations, by which the *health*, the morality, and the *education of the people*, can be secured. The preacher has implored, the economist has complained, the patriot has urged, the physician has warned. * * * We punish those who are criminal, but we never try to shield them from the blasting contamination of vice. The churchman thunders forth GOD'S curse against sin, and we suffer the grasping house-owner to cram his wretched rooms with human beings—age and sex unnoticed. * * * Our manufactories are the seminaries of sin. The cottages of our labourers are but the schools of vice. Our coal mines are only the working places of biped brutes.

"*Drunkenness is the common luxury of our poor*; *murder, incest, and infanticide* are common entries upon our assize calendars. The town missionaries of Glasgow write that, upon their mission, they find proofs of

* Sir Robert Peel on the education of the working classes, March 11 1841.

crime similar to those recounted in the black pages of Suetonius,* out matching in baseness the fancies of the Neapolitan Secret Gallery. And all this arises, not because our people are more vicious than other nations, but because our Government, in its love for GOD-like freedom, takes no care that the corruptions of our human nature may not degenerate into devilish license, and is ignorant or heedless of the home-life and condition of our poor."†

"It was not more than fifty years ago that many of the educated class—and, he believed, even the illustrious Wyndham—were of opinion that *education* was not only prejudicial to the labouring classes themselves, but dangerous to the state. *Now* they could not find an educated man, whose opinion was worth having, who would not tell them that it was on the quantity and *quality of education afforded to the labouring classes* that much of the future prosperity of England depended."‡

"There is *one* power which knowledge gives us, which, if possible, is still more important than those to which I have already alluded—that knowledge which gives a man power over himself. It is by this knowledge that men are enabled to *control their passions*, regulate their conduct, and devote their energies and exertions to the welfare of their country."§

In the American reply recently made to the Stafford House address, we are reminded that—

"In England—where the aristocracy is richer and more powerful than that of any other country in the world—the *poor* are more oppressed, more pauperized, more numerous in comparison to the other classes, more irreligious, and very much *worse educated*, than the poor of any other European nation—solely excepting uncivilized Russia and Turkey, enslaved Italy, misgoverned Portugal, and revolutionized Spain."

Eleven years since, the following account of juvenile ignorance was published in a volume which attracted much attention:—

"The gross number of children in the ranks of life referred to throughout England and Wales is 1,858,819; of these, it is found that 844,626, between the ages of three and thirteen, are receiving daily instruction in some form or other, so that the actual amount of the *untaught mass* is 1,014,193.

"Consider the rapid progress of *time*. In *ten* years from this hour—*no long period in the history of a nation*—all who are nine years of age will

* GLASGOW, Aug. 11, 1853.—Helen Blackwood executed. Unable to read or write; had never been within the walls of a church; and she only knew the name of Jesus Christ as the subject of an oath—"or, at least, her most exalted notion of our blessed Lord was that he was remarkable for something in the same sense as Napoleon Bonaparte or Sir William Wallace."

† "Irish Quarterly Review," July, 1853. See also "Westminster and Foreign Quarterly Review," July, 1850.

‡ Earl Granville (speech), Feb. 17, 1853.

§ Lord Palmerston (speech), Jan. 2, 1853.

have reached the age of nineteen years: a period in which, with the few years that follow, there is the least sense of responsibility, the power of the liveliest action, and the greatest disregard of human suffering and human life. The early ages are of incalculable value. An idle reprobate of fourteen is almost irreclaimable. Every year of delay abstracts from us thousands of useful fellow-citizens; nay, rather, it adds them to the ranks of viciousness, of misery, and of disorder. So long as this plague-spot is festering among our people, all our labours will be in vain. Our recent triumphs will avail us nothing; to no purpose, while we are rotten at heart, shall we toil to improve our finances, to extend our commerce, and explore the hidden sources of our difficulty and alarm. We feel that all is wrong; we grope at noonday as though it were night, disregarding the lessons of history and the word of GOD—that there is neither hope, nor strength, nor comfort, nor peace but in a virtuous, a 'wise, and an *understanding* people.'"*

"The plain fact, as regards the want of education among the children of those classes who have not means of supplying them with it, is as follows: There are, on the most moderate computation, somewhat more than *one million* of these children *wholly destitute of instruction*, even such as the very humblest parish or dame-school might afford; somewhat more than one million of immortal beings growing up in this Christian country without an effort made to rescue them from the power of that vice which so fearfully prevails among their older associates; more than one million baptised infidels, whose ignorant and depraved connexions have, as a means of getting their births registered, promised on their behalf that they should renounce the world, the flesh, and the devil, and continue Christ's faithful servants and soldiers to their lives' end, but to whom probably the ministers who thus admitted them within the pale of the visible Church have not the means of conveying that instruction, without which they will not be made aware of the nature of their solemn engagement, or brought to know the name of Him in whose service they are enlisted.

"The efforts made by godly ministers—both in the Establishment and out of it—to feed the lambs scattered over the world's poisoned pastures, the difficulties which they overcome, the good which they effect, the blessing which they secure, are little understood, and less appreciated; but when they have accomplished all that zeal and devotion in a good cause can possibly achieve, at the greatest sacrifice of self, and under the most favourable circumstances; when the benevolence of private individuals has been drawn forth to its utmost limit, not only money, but personal labour also being contributed to aid the good work; when the State has come forward with its measure of help, and done all that it deemed fitting to do in furtherance of the cause, we are compelled to stretch forth the appealing hand, and, pointing to the one million wholly unprovided for, to ask, 'Is it the will of your Heavenly Father that these little ones should perish?'" †

"LEEDS, 1838.—It appears that the *early* periods of life furnish the greatest portion of criminals. Children of *seven, eight, and nine years of age* are not unfrequently brought before magistrates; a very large portion under fourteen years. The parents are, it is to be feared, in many instances, the direct cause of their crimes.

* Speech of Lord Ashley, Feb. 28, 1843.
† "Perils of the Nation," pp. 209-10-11.

"James Child, an inspector of police, states—'There is a great deal of drunkenness, especially among the young people. I have seen children very little higher than the table at these shops.'

"SHEFFIELD.—There are beer-shops frequented by boys from *nine* to *fifteen* years old, to play for money and liquor. The morals of these children are tenfold worse than formerly. The evidence, with very few exceptions, attests a melancholy amount of immorality among the children of the working classes in Sheffield, and especially among *young* persons.

"Mr. Symons: 'If vice increases in Sheffield, the blame assuredly rests *not on the clergy*. Few towns are blessed with so pious or active a ministry. It is not for want of exertion on their parts if the churches and chapels are unfilled, and the schools scantily attended; and this remark applies to part of the Wesleyan and some other religious denominations.'" *

With respect to Scotland, it was stated, some years since, to be "a melancholy fact that the progress of crime has been more rapid in that part of the British dominions† during the last thirty years than in any other state in Europe."‡

And this writer further observes (vol. ii., p. 329-338)—

"The chief object of the advocates of philosophic education has been to extend the intellectual powers and scientific knowledge of the labouring classes. It is for this reason that they have made such extraordinary efforts to increase the means of acquiring such information. Treatises on political economy, and every sort of institution and composition, have been established with benevolent ardour, to give full development to the intellectual powers and reasoning faculties of the lower orders, and enable them all to understand Bacon, Newton, and Adam Smith. That these efforts were philanthropic is true; that they were natural to men of studious and learned habits, who judged of others by themselves, may be conceded; but that they were founded upon a total misconception of human nature must be evident to every one practically or theoretically acquainted with the human mind, and that they have totally failed is now placed beyond dispute by the result."

Dr. Channing, writing to his own countrymen on what constitutes the sin and peril of that nation, the slavery which they still cherish among them—gives utterance to some truths which concern public men of all lands and all ages.

"When will statesmen learn that there are higher powers than political motives, interest, and intrigue? When will they learn *the might which*

* "Perils of the Nation," 1843.
† Scotland.
‡ Alison "On Population," vol. ii., 316-17.

dwells in Truth?—when will they learn that the great moral and religious ideas which have now seized on and are working in men's souls—are the most efficient durable forces which are acting in the world? When will they learn that the past and present are not the future, but that the changes already wrought in society are only forerunners, signs, and springs of mightier revolutions? Politicians, absorbed in near objects, *are prophets only on a small scale.* They may foretel the issues of the next election—though even there they are often baffled—but the breaking out of a deep moral conviction in the mass of men is a mystery which they have little skill to interpret.

"The future of this country is to take its shape—not from the growing of cotton at the South—not from the struggles of parties or leaders for power or station—*but from the great principles which are silently unfolding themselves in men's breasts.* There is here, and throughout the civilized world, a steady current of thought and feeling in one direction.

"*The old notion of the subjection of the many for the comfort, ease, pride, and pleasure of the few,* is fast wearing away.

"A far higher and more rational conception of freedom than entered into the loftiest speculations of ancient time is spreading itself, and is changing the face of society. Equality, before the law, has become the watchword of all civilized states. The absolute worth of a human being is better understood; that is, his worth as an individual, or on his own account, *and not merely as a useful tool to others.*

"Christianity is more and more seen to attach a sacredness and unspeakable dignity to every man, because each man is *immortal.* Such is the current of human thought, principles of a higher order are beginning to operate on society; and the dawn of these everlasting lights is a sure omen of a brighter day. This is the true sign of the coming age. Politicians—seizing on the narrow, selfish principles of human nature—expect these to last for ever; they hope, by their own machinery, to determine the movements of the world. But, if history teaches any lesson, it is the impotence of statesmen; and, happily, this impotence is increasing every day with the spread of light and moral force among the people. * * *

"In the great conflict between the oriental and western world, which was decided at Thermopylæ and Marathon; in the last great conflict between Polytheism and Theism, begun by CHRIST and carried on by his followers; in the Reformation of Luther; in the American Revolution; in these grandest epochs of history, what was it which won the victory? What were the mighty all-prevailing powers? Not political management, not self-interest, not the lower principles of human nature; *but the principles of freedom and religion,* moral power, moral enthusiasm, the divine aspiration of the human soul. Great thoughts and great emotions have a place in human history which no historian has hitherto given them; and the future is to be more determined by these than the past."*

PREVENTION BETTER THAN CURE.

The expense to the country of public justice last year was not less than £2,104,196. Of this sum £645,243 was for courts of justice, £891,542 for

* "Remedies for Perils of the Nation," pp. 17 to 20. Seeley, 1844.

police and criminal prosecution, and £567,411 for correction. "This is what the nation gets for neglecting to make efficient provision for the *education of the masses*, partly through a niggardly spirit, and partly in deference to party spirit." *

Here we find the interval of ten years, mentioned by the anonymous author just quoted, and, without doubt, although the *schoolmaster* has been tolerably busy in the meanwhile, yet sufficient remains for him to effect. This subject, relative to prevention of crime, is singularly interesting to the disciple of Ptolemy, because he knows that it is in the *early* years of life that astral philosophy is especially applicable. (See *ante* pp. 47 and 48.)

"The child, when he comes into the world, may care very little for what is passing around him, although he is of necessity always learning something, even at the first; but after a certain period he is in a rapid progress of instruction. His curiosity becomes irrepressible; thirst for knowledge is predominating in his mind, and it is as universal as insatiable."

"During the period between the ages of eighteen months to two years and six, even five, he learns much more of the material world, of his own powers, of the nature of other bodies, even of his mind, and of others' minds, than he ever after acquires during *all* the years of boyhood, youth, and manhood.

"Every child, even of the most ordinary capacity, learns more, acquires a greater mass of knowledge, and of a more useful kind, at this tender age than the greatest philosopher is enabled to build up during the longest life of the most successful investigation, even were he to live to eighty years of age, and pursue the splendid career of a Newton or a La Place.

"The knowledge which *an infant* stores up, the ideas which are generated in his mind, are so important, that if we could suppose them to be afterwards obliterated, all the learning of a senior wrangler at Cambridge, or a first-class man at Oxford, would be as nothing to it; and would, literally, not enable its victim to prolong his existence for a week."

Further, it is an undoubted fact that,

"If a child is neglected till *six* years of age, no subsequent education can recover it. If to *this* age it is brought up in dissipation and *ignorance*, in all the baseness of brutal habits, and in that vacancy of mind which such habits create, it is in vain to attempt to reclaim it by teaching it reading and writing." †

The following general statement of crime is recent, and

* *London Journal*, November 26, 1853.

† This is generally, also, the seed-time for the future harvest of the dentist, chiropodist, &c.

worthy of attention, as connected with the utility of astral science, practically :—

'ANALYSIS OF CRIME AND DISSIPATION IN LONDON.*

16,000	children trained to crime,
5,000	receivers of stolen goods,
15,000	gamblers by profession,
25,000	beggars,
3,000	drunkards,
180,000	habitual gin-drinkers,
150,000	persons subsisting on profligacy,
50,000	thieves. †
Total, 784,000	out of a population of 3,350,600 souls."

"The number of those who haunt, nightly, the common metropolitan lodging houses (Captain Hay says) equals the population of many of our English cities. The number is 50,000, and this 50,000 live, rise in the morning, eat, drink, and lie down to sleep at night in defiance of all the records kept within this mighty city: the ways and means are their secret."‡

VAGRANT CHILDREN. §

Of children under the age of 14 years, found by the police at large as mendicants, or as thieves, 94 were found in various metropolitan districts whose parents it was impossible to trace; the parents of 231 children at large were found, and appeared to be in a conditi n of life to maintain and educate them; while the parents of 580 of such children were capable of contributing to their maintenance and education.

Of 411 children, it was notorious that their parents sent them to beg, and live in idleness and profligacy on their earnings.

The total number of "children at large" in London amounted to 1,316, according to this return. To which is joined an account of children under fourteen years found by the police in lodging-houses as thieves or mendicants; 40 of these without parents, parents of 105 unable to maintain them; of 1,190 the parents were able to contribute to their support; 433 were purposely sent out to beg; 1,782 children in lodging-houses, added to "children at large," gives 3,098 juvenile mendicants and thieves.

* *Temperance Chronicle*, January, 1853.

† 50,000 people obtained their living in the streets. When the religious, moral, and intellectual degradation of the majority of these 50,000 people is impressed upon us, it becomes positively appalling to contemplate the vast amount of vice, ignorance, and want existing in the heart of the land.—MAYHEW.

‡ London paper, January 12, 1853.

§ From a Parliamentary return, published in May, 1853.

By a note to the same return, it appears that 20,641 children under 15 years of age are at large and in idleness, neglected by their parents, *without education.* Of these, 911 have been charged with other offences than begging and theft.

Juvenile Metropolitan Mendicancy. *

According to the report of Captain Hay, the number of children at large in the metropolis living in idleness, and apparently neglected by their parents, amounted, as near as could be estimated, to 20,641 under 15 years of age. The total number of trained mendicants and vagrants, who were frequenters of lodging-houses and places of that sort, did not exceed 3,098. Of this number there were without parents 148 ; there were found with parents able to maintain them, 336; and there were found with parents well able to contribute towards their maintenance, 1,707.

The number whose parents sent them out to beg, while they themselves steadily refused to work, amounted to 844.

This statement was fully corroborated by the report of a person who had been engaged by him (Lord S.) to investigate the matter, and who, in his limited experience, had found 200 children living as practised mendicants and vagrants whose parents were in the receipt of 16s. and upwards every week. "It was impossible to go to any public meeting, or to the ragged schools, without hearing the remark, 'We shall never do anything with the children until we have a new generation of parents.'"

But there is another curious specimen of juvenile vagabondage, termed by a learned and philanthropic gentleman, *City Arabs.* In the year 1850, 7,070 of them were committed for trial. In *London* there are regular gangs, each of which is commanded by a leader or captain. *Their ignorance is extreme.*

Of 9,774 male prisoners, between the ages of seven and seventeen, confined in English prisons in 1850, only 225 could read and write. Of this 225, it is supposed that the larger proportion were utterly ignorant of all useful secular knowledge available for their guidance in this world, and knew the Bible only as a class or spelling book, holding it in distaste, and deriving no advantage from its teachings." †

The astro-publications are not singular in their pretended dangerous tendency ; for, it appears,

"The circulation of pernicious publications is *immense.* In 1845, it was calculated from London alone there was a yearly circulation of stamped and unstamped newspapers and serials, of a decidedly pernicious character, to the extent of 28,862,000. During the last five years, while cheap religious publications have made limited progress, either in numbers or interest, the corrupt printing press has been unceasingly at work. The present circula-

* Speech of Lord Shaftesbury, House of Lords, July 6, 1853.
† *London News*, January 8, 1853.

tion in London of immoral unstamped publications of a halfpenny to three-halfpence each, must be upwards of 400,000 weekly, which would give the enormous issue of 20,800,000 yearly." *

Further, there are dangerous characters at large besides Urania, it would seem:—

"The weekly budget of a pernicious and *very* dangerous class of publications, which have sprung up within the last few years, are taken in chiefly by juvenile readers, and are greatly on the increase The circulation of one of these amounts to a quarter of a million weekly, and the price is one penny. Their weekly budget consists of tales of love, murder, and superstition, strongly interwoven with a hollow profession of morality, which is evidently intended as a cloak to cover many sins. Wood engravings, exhibiting highly dramatic effects, are adopted, and succeed in abstracting *thousands* to the unwholesome mixture." † ‡

The following extract seems to show that the causes of crime still remain dubious:—

"CRIME IN SOMERSETSHIRE.

"At the spring sessions for the county of Somerset, 1853, the Chairman, in his charge to the grand jury, said, 'The longer he sat in that court, the less could he account *for the cause or the progress of crime.* From the general ease and contentment which prevailed among all classes throughout the country, he had expected to have found the calendar decreased in point of numbers; but such was not the case, the number of the prisoners for trial being 84, of whom *only* 2 are set down as properly educated."

And yet in this populous county there seems to have been for some years past the means of obtaining useful information, if the following statement be accurate:—

Extract from Parliamentary Return of Stamps issued to Somerset Newspapers for the year 1850:—

Bath Chronicle,	weekly average,	1,557
Bath Journal,	,,	961
Bath Gazette,	,,	844
Bath Herald,	,,	711

Circulating among the nobility, gentry, clergy, and influential, agricultural, and commercial class in the counties of *Somerset*, Wilts, Dorset, Gloucester, Devon, and Cornwall; the principality of Wales, the cities of Bath and Bristol, and all other parts of the United Kingdom.

* *Pembroke Herald*, January 7, 1852.
† Morning Paper, August 30, 1853.
‡ The *Family Herald* is a praiseworthy exception, at least.

Here we find the schoolmaster abroad, at any rate; and "at home" also, it would seem, from the following letter written to a London daily newspaper in the course of *last* year. There is a laudable desire to acquire knowledge on the part of some, at least, of the inhabitants of this county:—

"There is a small leaven of rare and valuable science, and of recondite knowledge, and a thirst slowly rising, of better things than political or church contentions, always passionate and one-sided. There are a few dwellers in this Queen of the West who, apart from the general sight, cultivate *Egyptian*, oriental, mathematical, and classical study, as well as natural history in its highest branches. They love wisdom for its own sake, and not for selfish aggrandisement or titular honours, too often unmerited, and therefore of little worth." *

Here we find the merits of Urania herself acknowledged. Perhaps ere long she may assist in affording some information concerning the cause and progress of crime, if permitted to give evidence.

The Honourable Baptist Noel, some dozen years since, reported to Government that he received such answers as these from juvenile students, in the course of his official inquiries:—

Q. Who was the eldest son of Adam?
A. Abraham.
Q. Who wrote the Bible?
A. Moses.
Q. Who were the Pharisees?
A. Publicans.
Q. What was the chief city of the Romans?
A. Jerusalem.
Q. What is Liverpool?
A. An island.
Q. What city did Jesus live in?
A. Egypt.
Q. What country was Nazareth in?
A. Bethlehem.
Q. Of what religion was Paul before he was a Christian?
A. A Roman Catholic.
Q. What other countries are there in Europe besides England?
A. America, Asia. †

* Letter from Bath, August 2nd, 1853.
† "Perils of the Nation," pp. 140, 141.

According to the Census, taken on the 30th day of March, 1851, out of a population of 17,927,609, in England and Wales, there were present at public worship—

Morning.	Afternoon.	Evening.
4,428,338	3,030,280	2,960,772

The total number of places of worship (including an estimate for places which sent defective returns.

Morning.	Afternoon.	Evening.
4,647,482	3,184,135	3,064,449

Total number of attendances at public worship on Sunday, the 30th of March, 1851, 10,896,066.*

This is a fair sample of religious feeling, and since the publication of the work before quoted, † *many* churches and other places of public worship have been erected, and the cause of education has considerably advanced since Mr. Noel's report; and yet the following extract denotes that, notwithstanding the various attempts, lay and spiritual, to improve the spiritual condition of the people which have been made during the last few years, much remains to be effected. Such being the case, it is certainly a pity that the possible benefits to be derived from cultivating an acquaintance with Egyptian and mathematical study should be retarded by the Act of Parliament presently noticed.

The above extract from the published report of the Census is favourable to religion, doubtless; but there is yet room for the angels in heaven to rejoice over repentant sinners, even in this metropolis.

SPIRITUAL KNOWLEDGE.

District of *All Saints*, Islington. ‡—Poor population, nearly 20,000. Socialism, infidelity, rationalism, and indifference prevail in every quarter

* The above is a copy of the extract from the Official Report of the Census of Great Britain, made in 1851, abridged from the Official Report of Horace Mann, Esq., p. 110, published by Routledge and Co., 2, Farringdon-street, London.
† "Perils of the Nation."
‡ *Morning Post*, Nov. 2, 1853.

to a fearful extent. GOD, immortality, and Hell are ridiculed as mere creations of the fancy, and every man's life is claimed as his own property.

Mems. by the Clergy.

"1. J. S. has been to church twice during eighteen years; spends Sunday in a beer-shop.

"2. J. W. thought he and his fellow men had too much misery here for GOD to think of punishing us hereafter."

That the science of phrenology is, in the opinion of some persons, partially adapted to remedy these evils, has been before stated.

"In consequence of the lamentable ignorance which too generally abounds of the nature of *individuals*, the mental deficiencies in which the *tendency to crime* originates are not understood, and still less is the great power of moral influence which the best order of minds could wield over the inferior duly appreciated. * * * Society is in possession, from history and observation, of a pretty accurate knowledge of human nature in general; but this knowledge is too general to be practically useful. When an individual is presented to them, they cannot tell, previous to experience, whether he is naturally a Caligula or a Washington.

"Phrenology not only gives a scientific basis and form to the general knowledge of mankind already existing, but renders it available in particular instances: it unfolds the natural qualities of individual men, and enables us to judge how far they will be inclined to and capable of following one course of action or another."*

In the year 1836, *forty-six* certificates from various gentlemen, chiefly physicians and surgeons of eminence, were given to Government in favour of the application of phrenology to the classification of *criminals*. †

One of these gentlemen‡ observes:—

"I consider the truths of phrenology to be *as well established as are those of any other branch of natural science; being throughout not fanciful nor hypothetical assumptions, but rigid inductions from numerous and accurately observed facts.* By such course of observation and reasoning alone can natural truths ever be developed; by it has the philosophy of matter attained its present advancement; and to it are we indebted for the only sound and rational philosophy of mind that has yet been produced—namely, that which phrenology teaches. The applications of this science to the affairs of human life are sure to extend as its principles become known and appreciated; and, eventually, they cannot fail to prove of the very highest importance to the welfare and happiness of the human race."

* "System of Phrenology," vol. ii. p. 326 (5th edition).
† Appendix to "System of Phrenology," vol. ii., by George Combe (5th edition).
‡ Edward Barlow, M.D. of the University of Edinburgh, &c.

But *Governments* seldom attend to evidence of this character, however forcible it may be.

"It is just because the reigning philosophy of the day has taught us that it was better worth our while to improve our steam-engines than to 'nurture' our population; it is because honours and rewards have been showered on those who taught how to cultivate capital, while contempt was poured on those who contended for the greater necessity of cultivating *the people's happiness;* it is because the increase of machinery has been considered a public good, and *the increase of the people* considered a public evil: from these fancies and fictions it has come to pass, at last, that the bloated wealth on the one hand, and the squalid poverty on the other, have gone on increasing till all calm and considerate observers begin to ask themselves whether it be possible for a framework, the parts of which are so grievously disproportioned to each other, to hang together much longer.

"If any fresh nostrum in what is *called science* was started—any calculating machine or other conundrum—Parliamentary grants were strenuously called for. Vast honours were awarded to any man who had amassed a million of money by improving spinning jennies; and pensions and places were conferred on, or offered to, those who had written books to prove the population surplus. But the moment the least attempt was made to do anything *for either the souls or bodies of the millions,* that moment it was discovered that the interference of the Legislature was contrary to sound principles." *

The reader of the preceding pages will form his own opinion as to the probability of these "sound principles" being damaged by the company of Urania. We will now take a concise view of her persecutors and slanderers, before making a few concluding remarks touching her future prospects.

The two last chapters, Nos. 19 and 20, have been presented for the purpose of showing generally that, at any rate, even if Sidrophel be still treated as a dangerous character, and in consequence be deprived of his liberty, as heretofore, there will remain many other characters, at least, equally dangerous. It is a common excuse for putting an end to the practice of this science, that its principles are calculated to be prejudicial to society. The before-mentioned details may be cited as a satisfactory set-off to this commonplace objection. It will be well for the opponents of astral science to see if they can find out a better recipe for diminishing these evil before punishing the astrologer for suggesting his remedy for abating the same.

* "Remedies for Perils of the Nation," pp. 76, 77, and 78.

CHAPTER XXI.

On the Laws which prohibit Astrological Practice.

"Man is no less favoured in the choice of his companion, woman, in whom we behold the perfection of nature. What shall we say of an influence which is the mainspring of our existence, which animates every impulse, and shares every hope of our hearts?

"Precisely as woman is appreciated, do we find a nation advanced in civilization and refinement. Among savage tribes—living in a state of the grossest barbarism, who eat human flesh and sacrifice human beings to idols—she is a hewer of wood and drawer of water; by the effeminate people of the East she is degraded into a concubine and a toy. Among the polite nations of Europe she takes her proper place, as man's companion and friend. Nor is the intellectual capacity of woman unequal to this position, or at all inferior to that of man

"The mightiest kingdom in the world, on whose territories the all-circling sun never sets, is proud to own the *benign sway of a wise Queen*;* and history makes a boast of the great names of Semiramis, Helena, Catherine, and Elizabeth. Heroism has its Zenobia, its Boadicea, and its Joan d' Arc. In our day, a Somerville has solved the abstrusest problems of science; a Strickland has excelled in the field of history; a host of female names have won distinction in the arena of fiction: and a Landon—too soon snatched from amongst us—has touched the most plaintive chords of song. What more do we require to prove that *woman* is the equal, as well as the helpmate, of man?" †

It would be impossible to discuss with propriety the justice or injustice of the law which is said to prohibit the practice of astrology, without first reviewing the general nature and attributes of Urania. This the author has attempted to do in the preceding chapters of this volume. The essence of a lady's letter is generally believed to consist in the postscript; and, in accordance with this principle, the concluding sheets of this work may well be considered as deserving attention; especially, as the principal object in view, in filing a plea for this slighted female, was

* This testimony to the character of Queen Victoria is confirmed in a remarkable manner by the "rules of astrology;" the planet Mercury, especially, being strong in the nativity of this royal lady. "If firmness and self-possession, placid and poetic calmness, together with an indomitable love of justice and hatred of wrong, be the characteristic of an intellectual and amiable woman, then, indeed, may England feel grateful for a sovereign the Almighty, in his goodness, hath permitted to rule over her destinies."—G. F. Smith, "Philomath"; and see Zadkiel's Almanac for 1838.

† Fullom, "Marvels of Science," p. 326-7.

to consider the subject now to be treated upon. Indeed, the philosophers might feel rather sore at the appearance of an anonymous trespasser upon their sacred domain were it not for this particular section of the work.*

The usual practice now-a-days is to confound magic and witchcraft with what is termed astral science. There seems never to have been a law in England restraining the practice of pure astrology; the plan has been to confound this science with what is *not* astrology, but mere occult trash, and so to throw dust in the eyes of people who are too indolent or too prejudiced to reflect for themselves.

The existence of any grievance is pleasing to human nature, especially when those above us in position are liable to be called to account; and, in criticising the acts of others, a peculiar hobby in one's own mind may tend to lessen the value of the criticism. The clause in the Vagrant Act which has been construed to prohibit the practice of astral science, is, for example, calculated to call forth various exclamations against the infringement of the liberty of the subject, &c. It affords a temptation to indulge in liberal sentiments; and it has a tendency to remind one of Fox's "Book of Martyrs," the fires of Smithfield, &c. However, the simple fact with respect to any law prohibiting the practice of astral science seems to be that, in principle, it is altogether unsuited to the liberal feeling prevalent in the present age; while, practically, it is calculated to excite a feeling of contempt and derision, rather than of respect.

Surely even Justice L. himself cannot seriously believe that an Act of Parliament—enacted for the punishment of *idle* and *disorderly* persons, and *rogues* and *vagabonds*—was passed with an intention to put down the practice of a science believed in and practised by the following men of

* Any discourtesy or morbid dislike towards Mr. Leatherhead or his brethren, in the consideration of this question is disclaimed. Justice L., like other men, occasionally makes mistakes; but, upon the whole, he is a good man, and worthy of honour. This impression induces us to join in the hope recently expressed in the columns of a liberal journal, that, so long as we have Stonehenge or Westminster Abbey standing, we may always have a Justice L. sitting—except in cases where Urania is the prisoner.

note, ancient and modern, who have been well known as astrologers :—

JEWS, INDIANS, AND PERSIANS.

Zoroaster,	Josephus,	Buddha, and all his learned priests.
Vicra Maditya,	Berosus,	

GREEKS.

Thales,	Socrates,	Hippocrates,
Anaximander,	Plato,	Aristotle,
Pythagoras,	Eudoxus,	Porphyry,
Anaxagoras,	Aratus,	Proclus.

ROMANS.

Propertius,	Galen,	Horace,
Pliny,	Macrobius,	Nigidius Figulus.
	Virgil,	

EGYPTIANS.

Claudius Ptolemy,	Mercurius Trismegistus.

ARABIANS.

Messahala,	Alfaganus,	Alphard,
Albategnius,	Haly,	Albumazar.

MODERNS.

Roger Bacon,	George Witchell, Astronomer Royal, Portsmouth,
Melancthon,	Vincent Wing,
Cardan,	William Lilly,
Lord Bacon,	Dr. William Salmon,
Nostradamus,	Mr. Flamstead, First Astronomer Royal,
Tycho Brahe,	Le Duc de Valney,
Baron Napier,	George Digby, Earl of Bristol,
Hobbs Kepler,	Elias Ashmole (Founder of the Museum),
Sir Henry Cornelius Agrippa,	Dr. Nicholas Culpeper,
James Usher, Archbishop of Armagh,	John Milton,
Valentine Naibod,	Dr. John Dee,
Bishop Robert Hall,	Dr. George Starkey,
Sir Edward Kelly,	Dr. Partridge,
John Dryden,	Dr. Moore,
Sir Matthew Hale,	Sir Richard Steele,
Sir George Wharton,	Henry Coley, &c.
Placidus de Titus,	
Sir Christopher Heydon,	

Mr. Serjeant Stephen, in his "Commentaries,"* observes—

"Another offence of the description under consideration is that of using pretended witchcraft, conjuration, enchantment, and sorcery. Our law once included in the list of crimes that of actual witchcraft or intercourse with evil spirits; and though it has now no longer a place among them, its exclusion is not to be understood as implying a denial of the possibility of such an offence. To deny this would be to contradict the revealed word of GOD in various passages both of the Old and New Testament; and the thing itself is a truth, to which every nation in the world hath in its turn borne testimony, either by examples seemingly well attested, or by prohibitory laws, which at least suppose the possibility of a commerce with evil spirits. The civil law punishes with death, not only the sorcerers themselves, but also those who consult them; imitating in the former the express law of GOD—'Thou shalt not suffer *a witch* to live.' And our laws, both before and since the Conquest, have been equally penal, ranking this crime in the same class with heresy, and condemning both to the flames.

"The President Montesquieu ranks them also both together, but with a very different view: laying it down, as an important maxim, that we ought to be very circumspect in the prosecution of magic and heresy; because the most unexceptionable conduct, the purest morals, and the constant practice of every duty in life, are not a sufficient security against the suspicion of crimes like these. And, indeed, the ridiculous stories that are generally told, and the many impostures and delusions that have been discovered in all ages, are enough to demolish all faith in such a doubtful crime, if the contrary evidence were not also extremely strong. Wherefore it seems to be the most eligible way to conclude, with an ingenious writer of our own,† that in general there has been such a thing as witchcraft, though one cannot give credit to any particular modern instance of it."‡

"Our forefathers were stronger believers when they enacted (by statute 33 Henry VIII., c. 8) all witchcraft and sorcery to be felony without benefit of clergy; and, again (by statute 1 Jac. c. 12), that all persons invoking any evil spirit, or consulting, covenanting with, entertaining, employing, feeding, or rewarding any evil spirit—or taking up dead bodies from their graves, to be used in any witchcraft, sorcery, charm, or enchantment—or killing, or otherwise hurting any person by such infernal acts—should be guilty of felony, and suffer death. And if any person should attempt, by sorcery, to discover hidden treasure, *or to restore stolen goods*, or to provoke unlawful love, or to hurt any man or beast, though the same were not effected, he or she should suffer imprisonment and pillory for the first offence, *and death for the second.* These acts long continued in force, to the terror of all ancient females in the kingdom; and many poor wretches were sacrificed thereby to the prejudice of their neighbours and their own illusions, not a few having, by some means or other, confessed the fact at the gallows. But all executions for this dubious crime are now at an end; our Legislature having at length followed the wise example of Louis the Fourteenth in France, who thought proper by an edict to restrain the tribunals of justice

* Vol. iv., p. 269.
† Mr Addison—*Spectator* No. 117.
‡ Blackstone, by Stephen, vol. iv., p. 269.

from receiving informations of witchcraft.* And accordingly it is with us enacted, by statute 9 G. II. c. 5, that no prosecution shall for the future† be carried on against any person for witchcraft, sorcery, enchantment, or conjuration, or for charging another with any such offence. But, by the same statute, persons pretending to use witchcraft, *tell fortunes, or discover stolen goods by skill in any occult or crafty science,*‡ are punishable by imprisonment; and by 5 G. IV., c. 83, section 4, *persons using any subtle craft, means, or device by palmistry or otherwise, to deceive his Majesty's subjects,* are to be deemed rogues and vagabonds, and to be punished with imprisonment and hard labour.*

This latter specimen of judicial wisdom, so dear to the heart of the country squire, will be duly considered presently.

"*Fortune-telling* is traced to the early astrologers, by whom the planets ♃ and ♀ were the supposed betokeners of happiness and success.

"The *gipsy* tribe have been celebrated for ages, and in all countries, as fortune-tellers, notwithstanding the severe penalties to which the exercise of the art subjected its professors.

"Our modern fortune-telling may be traced to the divination of the ancients. Augury and divination led to palmistry, professed by modern fortune-tellers.

"A declaration was published in France, Jan. 11, 1680, of exceeding severity, against fortune-tellers and poisoners, under which several persons suffered death."§

The gipsy tribe have ever been a sad thorn in the side of Justice L. and his ancestors.

Against outlandish persons, calling themselves Egyptians or gipsies, provisions were made by 1 and 2 Ph. and M. c. 4, and 5 Eliz. c. 20, by which, if the gipsies themselves, or if any person, being fourteen years old, who had been seen or found in their fellowship, or had disguised himself like them, remained in this kingdom one month, it was felony; and Sir Matthew Hale, in his Pleas of the Crown, has stated that at one Suffolk assizes, upon these statutes, *thirteen* gipsies were executed.

* "Modern Universal Hist.," xxv. 215.

† See this statute, Appendix A.

‡ This act is said to have passed in consequence of an old woman being drowned at Tring, in Hertfordshire, by her credulous neighbours, who suspected her of witchcraft.

§ HAYDN, "Dict. of Dates." See the Appendix for the *present* state of the law in France against the practice of astral science, and the opinion of his Eminence Cardinal Wiseman as to the same.

But they are now repealed by 23 G. III. c. 51, and I G. IV. c. 116. Blackstone, in the fourth volume of his "Commentaries," makes the following remarks upon the outlandish gentry just mentioned:—

"They are a strange kind of commonwealth among themselves of wandering impostors and jugglers, who were first taken notice of in Germany about the beginning of the fifteenth century, and have since spread themselves all over Europe. Munster, who is followed and relied upon by Spelman and other writers, fixes the time of their first appearance to the year 1417, under passports, real or pretended, from the Emperor Sigismund, King of Hungary. And Pope Pius the Second (who died A.D. 1464) mentions them in history as thieves and vagabonds then wandering with their families over Europe under the name of Zingari, and whom he supposes to have migrated from the country of the Zigi, which nearly answers to the modern Circassia. In the compass of a few years they gained such a number of idle proselytes (who imitated their language and complexion, and betook themselves to the same arts of chiromancy, begging, and pilfering) that they became troublesome, and even formidable, to most of the States of Europe. Hence they were expelled from France in the year 1560, and from Spain in 1591. And the Government in England took the alarm much earlier; for in 1530 they are described by statute 22 Hen. VIII. c. 10 as outlandish people, calling themselves Egyptians, using no craft nor feat of merchandise, who have come into this realm, and gone from shire to shire, and place to place, in great company, and used great subtle and crafty means to deceive the people; bearing them in hand that they, by palmistry, could tell men and women's fortunes, and so many times by craft and subtlety have deceived the people of their money, and also have committed many heinous felonies and robberies."

The same principle which induces Justice L. to put down the roving gipsy induces him, without an invitation, to enter the dwelling of the quiescent Sidrophel.

An author before quoted observes—

"It cannot be doubted that many persecutors of heretics have been incited to their acts by the most firm and conscientious belief that they were acting for the benefit of the souls of mankind, and even of those whom they most bitterly persecuted. Can it be doubted that this was the case with Saul, the *persecutor*, when he went down to Damascus, 'breathing out threatenings and slaughters against the disciples of the Lord?'

"His *sincerity* in this has never been questioned; he firmly believed he was doing GOD service. But, after his own miraculous conversion, we can easily conceive the anguish of mind which this sincere and conscientious man must have endured when he discovered that Jesus of Nazareth, whom he persecuted, was, in truth, the son of the Living GOD—the eternal King of Glory, the Saviour of the World. He possessed the sentiments of veneration, hope, wonder, benevolence, justice, and firmness in great endowment and in high activity before as well as after his conversion; and it was in consequence of their activity that he was a *persecutor*.

"But this would afford him little consolation after it was declared to him how grievously they had been mis-directed, and how deeply and fatally he had been in error.

"We may imagine his thoughts during the three days that elapsed before the visit of Ananias; while he remained blind, solitary, and fasting, all his self-righteousness cast down and humbled in the dust. His previous ignorance would not then appear to excuse him, for he would feel that *he ought to have inquired into the evidence before he persecuted the followers of Christianity*, and that, in fact, his understanding had been darkened by an evil heart of unbelief."*

In a secular point of view, a similar principle may influence Justice L. and his friends, when they treat as a rogue and vagabond the modern disciple of Ptolemy. The Justice may not mean to *persecute*, he may not mean to injure his fellow-countryman; on the contrary, he may believe that in cutting off this flirtation with Urania he is doing service to the captive philosopher—that he is acting *pro salute populi*, as well as for the benefit of Sidrophel himself. The kind of education prevalent at Rugby in the early part of the present century—when the Justice was at school there, preparing for public life—was ill suited for enlarging the judicial cranium, so as to allow space for the reception of evidence favourable to philosophical truth, except under special circumstances. As before stated (see *ante, p.* 28), T. L. Esq., sen., assisted in passing the present Vagrant Act. *He* intended its provisions, doubtless, to include all outlandish persons—even Urania herself, says the heir-apparent of this illustrious senator.

Let us see whether we cannot find a satisfactory *quietus* for the former respectable gentleman.

The Act, to which reference has been made already, was passed in the fifth year of the reign of King George the Fourth, being cap. lxxxiii. of that year's legislation.

The master-spirit of William Cobbett, which recorded so much of the legislative doings of that reign, would have been well employed in discussing the provisions of this particular statute (s. 4), which has recently been declared, by a metropolitan magistrate, to be "a bungling piece of legislation."

* Scott's "Harmony of Phrenology with Scripture."

The preamble professes the Act to be "for the punishment of idle and disorderly persons, and rogues and vagabonds, in that part of Great Britain called England."

By the first section, Squire T. L., sen., and his brethren, declare—

"That all provisions heretofore* made relative to idle and disorderly persons, rogues and vagabonds, incorrigible rogues or other vagrants in England, shall be and the same are hereby repealed."

Section 3 declares certain persons to be "idle and disorderly" within the meaning of the Act.

Section 4 declares "that every person pretending or professing to tell fortunes, or using any subtle craft, means, or device, by palmistry or otherwise, to deceive and impose on any of his Majesty's subjects, shall be deemed a rogue and vagabond within the true intent and meaning of this Act; and it shall be lawful for any Justice of the Peace to commit such offender (being thereof convicted before him by the confession of such offender, or by the evidence on oath of one or more credible witness or witnesses) to the House of Correction, there to be kept to hard labour for any time not exceeding three calendar months."

By section 5, certain persons are declared to be incorrigible rogues: amongst others, "every person committing any offence against this Act which shall subject him or her to be dealt with as a rogue and a vagabond, such person having at some former time been adjudged so to be, and duly convicted thereof"; and such person may be committed to the House of Correction, there to remain until the next General or Quarter Sessions.

By section 6, it shall be lawful for *any* person whatsoever to apprehend *any* person who shall be found offending against this Act, and forthwith to take him or her before some Justice of the Peace, to be dealt with in such manner as is hereinbefore directed.

By section 7, any Justice of the Peace, upon oath being made before him that any person hath committed, *or is suspected to have committed*, any offence against this Act, may issue his warrant to apprehend such person.

By section 8, "any constable, peace-officer, or other person apprehending any person as aforesaid, may take any horse, mule, ass, cart, car, caravan, or other vehicle, *or goods*, in the possession or use of such person"; and the Justice may order "such offender to be searched," and his or her "trunks, boxes, bundles, parcels, or packages" to be inspected in his presence "and of him or her"; and "it shall be lawful for such Justice to order that a part, or, if necessary, that the whole of such effects then found *shall be sold*," and the produce applied for the expense of apprehending, &c., such offender.

By section 10, any incorrigible rogue committed to the House of Correction under section 5 may be further imprisoned by the Justices at the next General or Quarter Sessions for any term not exceeding one year, and *to be whipped* if they think fit so to order.

Before considering the particular application of this statute to the case of an astrologer, it may be well to take

* That is, prior to the twenty-first day of June, 1824.

a view of the general principles recognised by the English law to apply to the construction of an Act of Parliament.

Much depends upon the nature of the statute, but there are certain rules of construction applicable to *all* statutes; and, after giving the subject due attention, there seems to be no reason for the belief that the framers of this Act intended to include the *bonâ fide* student of Ptolemaic philosophy in their list of rogues and vagabonds.

"When any doubt arose upon the construction of the Roman laws, the usage was to state the case to the Emperor in writing, and take his opinion upon it. This was certainly a bad method of interpretation. To interrogate the Legislature to decide particular disputes, is not only endless, but affords great room for partiality and oppression."*

The fairest and most rational method to interpret the will of the legislator is by exploring his intentions at the time when the law was made, by signs the most natural and probable. And these signs are either the word, the context, the subject-matter, the effects and consequence, or the spirit and reason of the law.

Now, according to Blackstone, the following rules are applicable in the construction of a law:—

"First, words are generally to be understood in their usual and most known signification; not so much regarding the propriety of grammar as their general and popular use. Thus the law mentioned by Puffendorf, which forbade a layman to *lay hands* on a priest, was adjudged to extend to him who had hurt a priest with a weapon. Again, terms of art, or technical terms, must be taken according to the acceptation of the learned in each art, trade, and science. So in the Act of Settlement, where the crown of England is limited to the Princess Sophia and the heirs of her body, being Protestants, it becomes necessary to call in the assistance of lawyers to ascertain the precise idea of the words *heirs of 'her body,'* which, in a legal sense, comprise only certain of her lineal descendants.

"Second, if words happen to be still dubious, we may establish their meaning from the *context*; with which it may be of singular use to compare a word or a sentence whenever they are ambiguous, equivocal, or intricate.

"*Thus the proeme or preamble is often called in to help the construction of an Act of Parliament.*

"Of the same nature and use is the comparison of a law with other laws that are made by the same legislator that have some affinity with the subject, or that expressly relate to the same point. Thus, when the law of

* Blackstone.

England declared murder to be felony without benefit of clergy, we must resort to the same law of England to learn the nature of the benefit of clergy; and, when the common law censures simoniacal contracts, it affords great light to the subject to consider what the canon law has adjudged to be simony.

"Third, as to the *subject matter:* words are always to be understood as having a regard thereto; for that is always supposed to be in the eye of the legislator, and all his expressions directed to that end. Thus, when a law of our Edward III. forbids all ecclesiastical persons to purchase *provisions* at Rome, it might seem to prohibit the buying of grain and other victuals; but when we consider that the statute was made to repress the usurpation of the Papal See, and that the nominations to benefices by the Pope were called *provisions*, we shall see that the restraint is intended to be laid upon such provisions only.

"Fourth, as to the *effects* and *consequence*. The rule is, that where words bear either none, or a very absurd signification, if literally understood, we must a little deviate from the received sense of them. Therefore, the Bolognian law, mentioned by Puffendorf, which enacted 'that whoever drew blood in the streets should be punished with the utmost severity,' was held, after a long debate, not to extend to the surgeon who opened the vein of a person that fell down in the street with a fit.

Fifth, but lastly, the most universal and effectual way of discovering the true meaning of a law, when the words are dubious, is by considering the *reason* and *spirit* of it, or the cause which moved the legislator to enact it. For when this reason ceases, the law itself ought likewise to cease with it. An instance of this is given in a case put by Cicero, or whoever was the author of the treatise inscribed to Herennius. There was a law that those who in a storm forsook the ship should forfeit all property therein, and that the ship and lading should belong entirely to those who stayed in it. In a dangerous tempest, all the mariners forsook the ship, except only one sick passenger, who by reason of his disease was unable to get out and escape. By chance the ship came safe to port. The sick man kept possession, and claimed the benefit of the law. Now, here all the learned agree that the sick man is not within the reason of the law; for the reason of making it was, to give encouragement to such as should venture their lives to save the vessel; but this is a merit which he could never pretend to, who neither stayed in the ship upon that account, nor contributed anything to its preservation."

Judge Blackstone, as may be seen by his opinion mentioned below,* had a favourable opinion of J. Leatherhead

* "It is not as a juror only that the English gentleman is called upon to determine questions of right, and distribute justice to his fellow-subjects; it is principally with this order of men that the commission of the peace is filled, and here a very ample field is open for a gentleman to exert his talents by maintaining good order in his neighbourhood—by punishing the dissolute and *idle*—by protecting the peaceable and industrious—and, above all, by healing petty differences, and preventing vexatious prosecutions. But, in order to attain these desirable ends, it is necessary that the magistrate should understand his business, and have not only the will, but the power also (under which must be included the knowledge) of administering legal and effectual justice. Else, when he has mistaken his authority, through passion, through ignorance or absurdity, he will be the object of contempt from his inferiors, and of censure from those to whom he is accountable for his conduct." *

* Blackstone.

and his fraternity. The above rules were penned by this high authority, and they may be safely taken as a guide in construing the real intention of the statute under consideration.

At the time this statute was passed, pure astrology was comparatively little practised; at any rate, it was not sufficiently practised publicly to render any legislative enactment necessary for its suppression; but the statute does not affect to punish persons who really are skilled in astral science, nor does it say one word about astrology. Its provisions merely apply to persons who *pretend* to tell fortunes, &c, with an intention to *deceive*.

The country at the time just mentioned swarmed with *vagabonds*—that is, "persons that wander illegally, *without a settled habitation.*" * There were also then, as now, plenty of *rogues*—that is, of persons disposed to play the part of "villains and thieves."†

But further, we must consider the preamble. One part of the statute must be so construed by another, that the whole may, if possible, stand *ut re magis valeat, quam pereat;* and *the preamble* of an Act is a good means to find out the intention.‡

The Preamble states distinctly and unequivocally, that it is expedient to make further provision for the "*Suppression of vagrancy*, and for the punishment of *idle* and *disorderly* persons and rogues and vagabonds, and incorrigible rogues." If *words* are to be taken in their usual sense, and if the words in the Preamble are to be considered, what can be clearer than the *intention* of the Legislature in passing this statute?

This Preamble likewise refers to the Statute 3 Geo. IV. c. 40, intituled "An Act for consolidating into one Act, and amending *the Laws relating to Idle and Disorderly Persons, Rogues, and Vagabonds, incorrigible Rogues, and other* VAGRANTS, in England." Not one word in either of the statutes about resident householders being subject to

* Walker. † Ditto.
‡ Co. Litt. 78, a. n. 2. Cowp. 233. Willes 395. 3 M. & S. 66. 4 M. & S. 239. Bac. Ab. Stat. A.

the provisions of either one or the other of them. Both expressly relate to the same point—the suppression of *vagrancy*, and the punishment evidently is intended for vagrants and *vagabond* rogues *only*.

What can be more *absurd* or more unreasonable than to construe the word "vagrant," or "rogue," as something which is directly the reverse?

The words are plain enough for any ordinary intellect to understand rightly; but, admitting them to be dubious, by considering the reason and spirit of the restriction, it may be fairly alleged that the *reason* for persecuting Urania has ceased, and therefore the law itself ought likewise to cease with it.

But, with respect to the construction of this statute, there are several other points to be noticed.

A statute which treats of things or persons of an inferior rank cannot by any general words be extended to those of a *superior*. For instance, a statute treating of deans, parsons, and others having spiritual promotion, is held not to extend to bishops, though they have spiritual promotion, deans being the highest persons named.

Penal statutes must be construed *strictly*. Statutes against frauds are to be liberally and beneficially expounded, the distinction between these and penal statutes being that the former, acting upon the offender by inflicting *a penalty*, are to be taken strictly; these acting upon the offence by setting aside the fraudulent transaction, are to be construed liberally.

"It is a fundamental rule of construction, that *remedial* statutes, to which class those against frauds belong, shall be construed liberally, while penal statutes shall be construed strictly; for whenever any doubt arises in a statute introducing *a new penalty or punishment*, the decision shall be on the side of lenity and *natural liberty*. On the other hand, in administering relief against *fraud*, the judge in aid of natural right and justice may extend the law consistently with its spirit, beyond the express letter." *

Professedly to promote *salus populi*, and, as before mentioned, with excellent intentions—for Stone Hall, like

* Note by Mr. T. Chitty to Blackstone's Commentaries, vol. i.

another place, abounds with these—does Mr. Justice L., under cover of section 7, issue his warrant to apprehend and bring before him Sidrophel, to deal with him as is directed by the Act; that is to say, to imprison him, and, by virtue of section 8, to take his *goods*—that is, his books, astrological and general, his globes, and mathematical apparatus, &c.—which may be sold, &c., as directed by the Act.

Nor is our Justice over particular as to the mode by which he obtains possession of the prisoner, or of the *goods*. The general plan of capture will be presently pointed out, by presenting a case which recently occurred in the north of England, within the knowledge of the author.

According to the present mode of putting the law in force, a *resident* householder, paying rates and taxes, and as loyal a subject of Her Majesty as Justice L. himself, is liable to be punished by virtue of this Act of Parliament, in a manner similar as is a *vagrant gipsy* who deceives or cheats a servant-girl. Doubtless many such cases occur: they are kept snug, and so the world hears little of the matter; but still they are mischievous, and quite opposed to the spirit of the British constitution. Let us see, for a few minutes, how tender the English law is upon the subject of infringement of liberty, whether of persons or property.

By the thirty-ninth article of the Great Charter, it was enacted that no subject should be exiled, or in any shape molested, either in his person or effects, otherwise than by judgment of his *peers*, and according to the law of the land* —an article so important, that it may be said to comprehend the whole end and design of political societies. †

"There is an implied assent on the part of every mem-

* De Lolme, by W. H. Hughes, Esq., London, 1834.

† Nullus liber homo capiatur, vel imprisonetur, vel dissesiatur de libero tenemento suo, vel libertatibus, vel liberis consuetudinibus suis; aut ut lagetur, aut exuletur, aut aliquo modo destructatur; nec super eum ibimus, nec super eum mittemus, nisi per legale judicium parium suorum, vel per legem terræ. Nulli vendemus, nulli negabimus, aut differemus, justitium vel rectum.—*Magna Chart.* cap. 29.

"No free man shall be taken or imprisoned, nor be disseised of his freehold, or liberties, or free customs, or be outlawed, or exiled, or any otherwise destroyed; *nor will we pass upon him, or condemn him*, but by the lawful judgment of his peers, or by the law of the land. We will sell to no man, we will not deny or defer to any man, either justice or right."

ber of society, that his own individual welfare shall, in cases of necessity, yield to that of the community; and that his *property*, liberty, and life shall, *under certain circumstances*, be placed in jeopardy, or even sacrificed for the public good."

"There are," says *Buller, J.*, "many cases in which individuals sustain an injury for which the law gives no action; as where private houses are pulled down, or bulwarks raised on private property, for the preservation and defence of the kingdom against the king's enemies." *

Commentators on the civil law, indeed, have said † that in such cases those who suffer have a right to resort to the *public* for satisfaction; but no one ever thought that our own common law gave an action against the individual who pulled down the house or raised the bulwark. On the same principle, viz., that a man may justify committing a private injury for the public good, the pulling down of a house when necessary, in order to arrest the progress of a fire, is permitted by the law. Again, if a public highway be out of repair and impassable, a passenger may lawfully go over the adjoining land, since it is for the *public* good that there should be, at all times, free passage along thoroughfares for subjects of the realm.

"The great end for which men entered into society was to secure their *property*. That right is preserved sacred and incommunicable in all instances, where it has not been taken away or abridged by some public law for the good of the whole. The cases where this right of property is set aside by positive law are various. Distresses, executions, forfeitures, taxes, &c., are all of this description, wherein every man, by common consent, gives up that right for the sake of justice, and the *general good*."‡

From the principle under consideration, and from the very nature of the social compact on which all municipal law is founded, and in consequence of which, every man, when he enters into society, gives up a part of his natural liberty, result those laws which, in certain cases, authorize

* Per Buller, J.; Plate Glass Company *v.* Meredith. 4 T. R. 797, No. 7, Noy's Maxims, 9th edition, 36.

† See Puffendorf de Jure Naturæ, Book VIII. c. v. s. 7. 2 Kent Commentaries, 4th edition 339.

‡ Per Lord Camden, Entick *v.* Carrington, 19 Howard State Trials, 1066.

the infliction of penalties, *the privation of liberty*, and even the destruction of life, with a view to the future prevention of crime, and to insuring the safety and well-being of the public. *Penal laws*, however, and especially such as impose capital punishment, must evidently be restrained within the narrowest limits, which may be deemed by the Legislature compared with the above objects, and should be interpreted by the judges, and administered by the executive in a mild and liberal spirit. *

"Next to personal security, the law of England regards, asserts, and preserves the *personal liberty* of individuals. This personal liberty consists in the power of locomotion, of changing situation, or removing one's person to whatever place one's own inclination may direct, without imprisonment or restraint, unless by due course of law, concerning which we may make the same observations as upon the preceding article—that it is a right strictly natural—that the laws of England have never abridged it without sufficient cause—and that in this kingdom it cannot be abridged at the mere discretion of the magistrate without the explicit permission of the laws. Here, again, the language of the Great Charter is,† that no free man shall be taken *or imprisoned* but by the lawful judgment of his equals, or by the law of the land. And several subsequent statutes direct ‡ that *no man* shall be taken *or imprisoned* by suggestion or petition to the king, or his council, unless it be by legal indictment, or the process of the common law. By the petition of right (3 Car. I.) it is enacted that no free man shall be imprisoned or detained without cause shewn, to which he may make answer, according to law.

"By 16 Car. I. c. 10, if any person be restrained of his *liberty*, by order or decree of any illegal court, or by command of the King's Majesty in person, or by warrant of the Council Board, or of any of the Privy Council, he shall, upon demand of his counsel, have a writ of *habeas corpus*,

* Broom's "Legal Maxims," p. 7.
† Cap. 29.
‡ 5 Edward III. c. 9. 25 Edward III. st. 5, c. 4. 28 Edward III. c. 3.

to bring his body before the Court of King's Bench or Common Pleas, who shall determine whether *the cause of his commitment* be just, and thereupon do as to justice shall appertain. And by 31 Car. II. c. 2, commonly called the *Habeas Corpus Act*, the methods of obtaining this writ are so plainly pointed out and enforced, that so long as this statute remains unimpeached, no subject of England can be long detained in prison, except in those cases in which the law requires and justifies such detainer. And, lest this Act should be evaded by demanding unreasonable bail or sureties for the prisoner's appearance, it is declared by 1 W. and M. st. ii. c. 2, that excessive bail ought not to be required.

"Of the greatest importance to the public is the preservation of this personal liberty; for if once it were left in the power of any, even the highest magistrate, to imprison arbitrarily whomsoever he or his officers thought proper, (as in France it is daily practised by the Crown),* there would soon be an end of all our other rights and immunities.

"Some have thought that unjust attacks, even upon life or property, at the arbitrary will of the magistrate, are less dangerous to the commonwealth than such as are made upon the *personal liberty* of the subject.

"To bereave a man of life, or by violence to confiscate his estate, without accusation or trial, would be so gross and notorious an act of despotism, as must at once convey the alarm of tyranny throughout the whole kingdom.

"*Confinement of a person by secretly hurrying him to gaol, where his sufferings are unknown or forgotten, is a less public, a less striking, and therefore a more dangerous engine of arbitrary government.* And yet, *sometimes*, when the state is in real danger, even this may be a necessary measure.† But the happiness of our constitution is, that it is *not* left to the executive power to determine when the danger of the state is so great as to render this measure expedient." ‡

* At least, when Blackstone wrote his Commentaries.

† By suspension of the Habeas Corpus Act, an experiment only to be tried in cases of extreme emergency.

‡ "The confinement of the person in any wise is an imprisonment; so that the keeping a man against his will in a private house, putting him in the stocks, arresting or

But there is, also, an absolute right inherent in every Englishman to hold PROPERTY—to have the free use, enjoyment, and disposal of *all* his acquisitions, without any control or diminution, save only by the laws of the land. The laws of England are, in point of honour and justice, extremely watchful in ascertaining and protecting this right. "Upon this principle, the great charter has declared that no freeman shall be disseised or divested of his freehold, or of his liberties or free customs, but by the judgment of his peers or the law of the land. And by a variety of ancient statutes, it is enacted that no man's lands *or goods* shall be seized into the king's hands *against the great charter and the laws of the land;* and that no man shall be disinherited, nor put out of his franchises or freehold, unless he be duly brought to answer and be forejudged by course of law; and, if anything be done to the contrary, it shall be redressed."*

We perceive, then, that the whole spirit of the English *common law* is in favour of liberty, both as to life, person, and property. It is impossible, by any reasoning, to construe the provisions of the Vagrant Act, which is held to control the common law, so as to make it justly applicable to the student of Ptolemaic astrology, resident in his own house. Yet this is frequently done, and thereby much injustice has been perpetrated, a sample of which will be presently given. About two years since, a case of this character occurred in the west of England, when a man of education and mathematical knowledge, a *resident householder*, was punished by virtue of this detestable statute; the learned Recorder observing, in the course of the delivery of his sentence, that he saw nothing in the Act to prevent even a

forcibly detaining him in the street, is an imprisonment. And the law so much discourages unlawful confinement, that if a man is under duress of imprisonment, until he seal a bond, &c., he may allege such duress, and avoid the bond. But if a man be *lawfully* imprisoned, and he seal a bond or deed, this is not by duress of imprisonment, and he is not at liberty to avoid it.

"To make imprisonment lawful, it must either be by process from the courts of judicature, or by warrant from some legal officer having authority to commit to prison; which warrant must be in writing, under the hand and seal of the magistrate, and express the cause of the commitment, in order to be examined into, if necessary, upon a *habeas corpus*. If there be no cause expressed, the gaoler is not bound to detain the prisoner."— BLACKSTONE'S "Commentaries," vol. i. p. 137.

* "Blackstone," vol. i.

peer of the realm being convicted in a similar manner. A London journalist, * in a moderate and liberal article, remarked upon the injustice of punishing the disciples of Ptolemy more than those of Gall or Spurzheim. The talented writer also made some appropriate remarks as to the principle encouraged by English law with respect to the *house* of every man being considered as his castle. Upon this point, the reader is referred to the note below.†

The maxim there laid down is quite in accordance with the general spirit of the English law: to interfere with an Englishman as little as possible, especially not to tempt him to break the law in order to punish him for the breach thereof, which was done in the case above-mentioned, and in the case to be noticed presently.

In the case last mentioned, the judge declined to admit evidence in favour of the prisoner; although it is a principle in law that scientific evidence *shall* be admitted in certain cases, which will now be shown.

The simple fact is, that if—in cases of persons apprehended for practising what is *not* fortune-telling, but real astrology—evidence in favour of the science should be admitted, the *pretence* and *deception* (which constitute the essence of the supposed crime), would fall to the ground en-

* *Sun*, evening newspaper.

† But, further, it is a maxim in law that *Domus sua cuique est tutissimum refugium.** In the case mentioned below, it was resolved:—

1. That the house of every one is his castle, as well for his defence against injury and violence as for his repose. Consequently, although the life of man is a thing precious in law, yet if thieves enter a man's house to rob or murder him, and the owner or his servants kill any of the thieves in defence of himself and his house, this is not felony.

2. In the case of recovery of a house by action of ejectment, the sheriff may break the house for the delivery of seisin and possession to the plaintiff. To execute a writ for recovery of possession, the officer may, if necessary, break open doors.

3. Where the execution is at the suit of the Crown, or where a felony or misdemeanour *has been committed*, in which case the sheriff may break open the *outer* door of the defendants dwelling house, *having first signified the cause of his coming and desired admission.* But mere suspicion of guilt will not warrant this proceeding, though a felony has been *actually* committed, unless the officer comes armed with a warrant from the magistrate, grounded on such suspicion. And a plea justifying the breaking and entering a man's house without warrant, on mere suspicion, ought to show that there was reason to believe the suspected person was there, *and* that the defendant entered for the purpose of his apprehension.

4. The *outer* door of a man's house is not permitted to be broken open at the suit of any subject of the Crown; although this privilege does not extend to barns or outhouses *unconnected* with the dwelling-house.

5. The maxim now under consideration does not apply to the case of a third person.†

* "Every man's house is his castle"—Semayne's case, Rep. 91.

† Broom's "Legal Maxims."

tirely; and so Sidrophel would get off altogether. This would never do: it would not suit the ignorant prejudices of the magistracy, who fear the science without knowing why.

Respecting matters of *science*, trade, and others of the same description, persons of skill may not only speak as to facts, but are *even* allowed to give their opinions in evidence, which is contrary to the general rule, that the opinion of a witness is not evidence. Thus, the opinion of *medical* men is evidence as to the state of a patient whom they have seen;* and even in cases where they have not themselves seen the patient, but have heard the symptoms, the evidence has been admitted.

The following question was recently proposed to the Judges by the House of Lords:—†

"Can a medical man, conversant with the disease of *insanity*, who never saw the prisoner previously to the trial, but who was present during the whole trial and the examination of all the witnesses, be asked his opinion as to the state of the prisoner's mind at the time of the commission of the alleged crime; or his opinion whether the prisoner was conscious, at the time of doing the act, that he was acting contrary to law; or whether he was labouring under any, and what, delusion at the time?"

To this question the following reply was returned by the majority of the Judges, which should be considered as laying down the rule upon this subject:—

"We think the medical man, under the circumstances supposed, cannot, in strictness, be asked his opinions in the terms above stated, because each of those questions involves the determination of the truth of the facts deposed to, which it is for the jury to decide; *and the questions are not merely questions upon science*, in which case such evidence is admissible.

"But where the facts are admitted, or not disputed, and the question becomes substantially one of science only, it may be convenient to allow the question to be put in that general form, though the same cannot be insisted on as a matter of right." ‡

* 2 Phillips on Evidence, 8th edition, 899.

† 8 Scott, N. R., 603.

‡ In 1787, Miss Boydell, niece of Alderman Boydell, was shot at by a man, who was arrested on the spot. Her clothes were set on fire, but she suffered no serious injury; and, indeed, it was never proved that the pistols were loaded with anything destructive. The prisoner turned out to be a medical practitioner, named Elliott. On his trial, the defence set up was *insanity;* in proof of which, Dr. Simmonds, physician to St. Luke's, came forward among other witnesses. The Doctor, in order to show the disordered state of the unhappy man's mind, produced in Court a paper which Elliott had sent to him for the purpose of being presented to the Royal Society, but which the Doctor thought too visionary for that learned body. He called the attention of the Court particularly to a passage, in which the author asserted "that the Sun is not a body of fire, as

The maxim of law, in such cases, is *cuilibet in sua arte perito est credendum.**

Upon this principle, Mr. Broom states † that

"Ship-builders have been allowed to state their opinions as to the seaworthiness of a ship from examining a *survey* which had been taken by others, and at the taking of which they were not present; and the opinion of an artist is evidence as to the evidence of a picture. But although witnesses conversant with a particular trade may be allowed to speak to a prevailing practice in that trade, and although scientific persons may give their opinion on matters of *science*, it has been expressly decided that witnesses are not receivable to state their views on matters of legal or moral obligation, nor on the manner in which others would probably have been influenced if particular parties had acted in one way rather than another.

"For instance, in an action on a policy of insurance, where a broker stated, on cross-examination, that in his opinion certain letters ought to have been disclosed, and that, if they had, the policy would not have been underwritten—this was held to be mere opinion, and not evidence. And, in like manner, it seems, notwithstanding some conflicting decisions, that the opinions of underwriters as to the materiality of facts, and the effect they would have had upon the amount of premium, would not, in general, be admissible in evidence; it being the province of the jury, and not of any witness, to decide what facts ought to be communicated.

"Where, however, the fixing the fair price and value upon a contract to insure is a matter of skill and judgment, and must be effected according to certain general rules and principles of calculation applied to the particular circumstances of each individual case, it seems to be matter of evidence to show whether the fact suppressed would have been noticed as a term in the particular calculation.

"In some instances, moreover, the materiality of the fact withheld would be a question of pure science; in others, it is very possible that mere common sense, although sufficient to comprehend that the disclosure was material, would not be so to understand to what extent the risk was increased by that fact; and, in intermediate cases, it seems difficult in principle wholly to exclude evidence of the nature alluded to, although its importance may vary according to circumstances. Thus, it has been said *that the time of sailing may be very material to the risk.* How far it is so, must essentially

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hath been hitherto supposed, but that its light proceeds from a dense and universal aurora, which may afford ample light to the inhabitants of that body's surface beneath, and yet be at such a distance aloft as not to annoy them.

"No objection," he proceeds to say, "ariseth to that luminary's being inhabited, and vegetation may obtain there as well as with us.

"There may be water and dry land, hills and dales, and fair weather; and, as the light, so the season must be eternal; consequently it may be easily conceived to be by far the most blissful habitation of the whole system."

Here was adduced, as a proof of the madness of Mr. Elliott, the very doctrine which Herschel promulgated with applause only a few years later. Other cases of a similar character might likewise be adduced, tending to show that speculative notions, apparently of a visionary character, are no evidence of *insanity* as respects their owner.

* Co. Litt., 125 a.

† "Legal Maxims," p. 722-3 (second edition).

depend upon the nature and length of the voyage, the season of the year, the prevalence of the winds, the conformation of the coasts, the usages of trade as to navigation and touching and staying at port, the objects of the enterprise, and other circumstances, political and otherwise, which may retard or advance the general progress of the voyage. The material ingredients of all such inquiries are mixed up with nautical skill, information, and experience, and are to be ascertained in part upon the testimony of maritime persons, and are in no case judicially cognizable as matter of law. The ultimate fact itself, which is the test of materiality—that is, whether the risk be increased so as to enhance the premium—is, in many cases, an inquiry dependent upon the judgment of underwriters and others, who are conversant with the subject of insurance."

The following two cases are those of pure fortune-telling, meriting punishment.

The error consists in mixing up such cases as these with those connected with real astrology.

The third case is that before mentioned, where a man in a town in the county of York was coaxed into a breach of the provisions of the Vagrant Act, sufficient to ensure conviction, by means of a policeman in private clothes.

It will be observed that in this case of oppression and wrong there was no *deception* on the prisoner's part; and one of the policemen admitted that the prisoner had told the truth.

1. Singular Superstition.

One day, lately, a man named K., who resides near St. Columb Major, was swindled by a gipsy woman out of £30 0s. 6d.; and another labouring man, living near the *Indian Queen*, St. Columb Major, was swindled out of £21. The following are the particulars of the two cases:—

For the last few months K. and his wife had been both ill, or imagined they had an ailing; one son was also ill, and another son had the misfortune to have his leg broken while wrestling. These complicated afflictions, with the *persuasions of a fortune-teller*, led them to believe that they were "bewitched" or "ill-wished." The old gipsy also foretold that they would have a succession of misfortunes, and that three sudden deaths would shortly happen in the family. She persuaded K. that if he would place £30 0s. 6d. in her hands, tied in a parcel in a peculiar manner (the money was to be returned to him), the spell would be broken, and good luck would follow. The poor man could only raise £14 odd, 5s. of which he paid the gipsy for a bottle of mixture. The day following his wife borrowed £16 of her neighbours to complete the desired sum, and prevent, as she said, *death*.

The gipsy encampment was about a mile from the house. K. carried the

[a] Per Story J., delivering judgment, M'Lanahan *v.* The Universal Insurance Company, 1 Peters, R. (U. S.) 188.

parcel of money to the gipsy woman three several times, and it was as regularly returned to him. The fourth time he carried the money to the encampment at nine o'clock in the evening. He gave the money to the gipsy, and by her direction knelt on one knee, and read the 51st Psalm, while she, on both knees, prayed over the parcel, looking at the planets. A parcel was given to him again, which he believed to be the same; and he swore on the Bible not to open it until the Thursday following, at 12 o'clock at noon, the woman promising to call at his house on that day and hour, when the charm would be complete.

K. returned home and went to bed, but not to sleep. Reflection came. He wished to open the parcel, but he had taken an oath not to do so. His *wife* at length opened it, when he found himself *minus* the £30 0s. 6d., with bits of brass, &c., placed in its stead. The police were soon on the alert; but the encampment was broken up, and the gang dispersed, and no traces of the fugitive gipsy woman have as yet been found.

In the case of R., a gipsy woman called at his house, and foretold bad luck to Jenny R., the wife. "Her cow would have a calf, and die." "She would also get robbed by some evil-disposed person." To prevent these misfortunes, if the money were placed in the gipsy's hands, tied in a handkerchief, she would "charm" it; so that no one should be able to steal the cash, if so disposed. The woman called at the house several times, and at last prevailed on Jenny to place twenty-one sovereigns in her hands. The gipsy tied them up in a white handkerchief, and put them, or pretended to do so, between the leaves of the Bible, where they were to remain for a certain time, to complete the charm. Next day R. told his wife how K. had been swindled; when she immediately went to see after her own cash, and found, instead of twenty-one sovereigns, only eighteen half-pence.*

2. Fortune-telling amongst the Dons.

So long as ignorance and superstition exist among us, so long will there be persons sufficiently foolish to repair to *fortune-tellers;* and hence the profession of these wicked people will be perpetuated till the dawn of more intelligence. That fortune-tellers possess any supernatural powers is too absurd, even in these days of table-turning, to believe; but that they possess power to reveal secrets of a certain class we have no manner of doubt. But, even in such matters as these, there are others who might be consulted with better success and no moral guilt.

Fortune-tellers are often persons of the most abandoned character, and (as such persons generally do) they possess a certain tact, without which it would be difficult to conceive their breathing the air of any place but a prison. With such characters, they naturally associate with persons as polluted as themselves, who commit felonies, &c., and who spend their time in felons' company; so that when a robbery is committed by one of the circle known to a fortune-teller's friends, if it answers their purpose to sell the culprit, they communicate the fact to the fortune-teller, who thus discovers to the defrauded party, on application, the name and whereabouts of the guilty person, and secures her reputation as an adept in the "black art." The police officers can frequently detect robberies by similar agency, as many practised

* Taken from a Cornish newspaper. The circumstance occurred in the year 1853.

"detectives" well know. This is one secret of the superior knowledge of fortune-tellers; and that knowledge is power. The ignorant and superstitious will not believe this demonstration. We do not expect they will; but, nevertheless, it is correct, as the fortune-tellers can testify. But the fortune-tellers of *Cambridge* are losing their craft fast; of some it may be said, "their occupation's gone." There are, however, several still remaining, and remaining in rather singular places, too, for persons of their singular profession. "We," writes a correspondent, "visited several of them a few nights ago, and found them located under the shadow of some venerable temple. We may remark, that scarcely any one of them had any confidence in the legality of their traffic, and frequently hinted that they dreaded the arm of the civil power."*

3. Case of Imprisonment for practising Astrology.

"I was arrested on the 28th of January last, 1853, and lodged in the lock-up of my native town. A man of the name of C. had been in the habit of consulting me for the last three years, in all about a dozen times, and he had recommended others. He met with a situation at the very time I had pointed out for him. He was admitted into the W. police force. *He was expressing his wonder how any man could tell things so correctly;* and the chief overhearing him discoursing so freely about me, thought he was just the man to entrap me, because he was dressed in plain clothes, and had only been in the force a few days. The chief gave him a *marked* shilling, and deputed another recruit to follow him (a perfect stranger to me, and an old proficient), to drop out on me while I was 'figuring' for the second, named S. The name of the oldest policeman was B. He said, 'Oh, Mr. C., you are *figuring*, are you? You must go along with me.' I replied, I had no objection to go with him, on condition I might be allowed to come back again until Monday, which is Court-day at W., because my wife was ill in bed, and had been for some time; and, when they wanted me, they would know where to find me. When we arrived at the station, the chief ordered me to be locked up; and they went to my house and ransacked it over, and took away various astrological works, *also other books, &c.* They also took my schedule—I am an insolvent. I was discharged by Judge Dowling on the 21st of Feb. last; my pocket-book, &c., were taken.

"The informers swore falsely against me, and the magistrate committed me to W. prison for nineteen days' hard labour; and when I asked for my books and papers he refused, excepting what did not relate to astrology, and *even them the chief constable will not give up*, although I have waited on him every day since I obtained my liberty. The magistrate also forbade me practising any more, telling me I should be watched, and, if caught, I should suffer the full penalty of the law." †

The following form of petition is recommended to those persons who desire that the practice of astrology should be legalized:—

* *Cambridge Chronicle*, Oct., 1853.

† This iniquitous case occurred within the knowledge of the author, as before stated.

To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled;

The humble Petition of Simon Sidrophel, residing at Coventry, in the County of Warwick,

SHEWETH:

That your Petitioner believes that laws to restrain the exercise of any art or science connected with natural philosophy are by no means calculated to serve the cause of truth, or to benefit mankind. That men have in all ages differed in opinion on many speculative matters, and frequently on what are mere matters of fact. That to prohibit by law the practice of a science can never disprove the truth of it; and that, as the human mind is constituted, such laws rather tend to render men partial thereto, even though it should be erroneous.

That your Honourable House has, at various periods, passed penal laws against the practice of a science which has been honoured by the advocacy of the celebrated Kepler and of Lord Bacon, with other philosophers; but your petitioner conceives that such laws were conceived in a spirit of ignorance of the true nature of that science, and were consummated by prejudice, united with mistaken notions of morality. That your Petitioner alludes to the ancient and veritable science of astrology—a science long abused and misunderstood; which, if it were as false and injurious as those only who are ignorant of its real principles declare, should be permitted to be duly examined, that it may be put down by the evidence of facts and the testimony of reason, instead of the pressure of prejudice, aided by Act of Parliament.

That the occult arts practised among the ancients were totally different from the science of astrology; which merely professes to account for the operations of Nature, by supposing that the Almighty carries his holy will into effect through the influence of the heavenly bodies. That, therefore, the law is unjust which places pretensions to magic and witchcraft upon a footing with the practice of the astral art, and punishes the latter equally with the former.

That the supposition that to receive money from individuals for foretelling the influences of the stars—which are taught to be merely influential, and by no means compulsory—is a fraud, must be unfounded, because no person does apply to an astrologer for information but of his or her own free will; and, if the prediction were untrue, the applicant would not make a second application.

That your Petitioner believes that the readiest mode for destroying the practice of "fortune-telling" by the ignorant, who frequently defraud other ignorant persons, would be to declare *legal* the practice of astrology, which would then be taken up by persons of education, whose character would be a guarantee against the impositions which the law has not been able to destroy.

That your Petitioner, for the reasons above stated, humbly prays that a clause may be inserted in some Act of Parliament to exempt the practitioners of astrology from the penalties now attached to the practice of foretelling events by means of nativities and of horary astrology.

And, as in duty bound, he will ever pray, &c.

The question of legal restriction against the practice of astral science has been now briefly reviewed.

So long as the law upon this subject remains in its present ridiculous and mischievous position, we must expect to hear occasionally of gross cases of oppression and injustice, similar to the case of the poor Yorkshireman. The star-men have few friends, nor are they generally over-burdened with cash; consequently, Justice L. frequently, although not always, can do pretty much as he may please when he has succeeded in nabbing one of the proscribed. But perhaps Mrs. Thomas L., in one of her shopping excursions, may purchase this little book, * and so be the instrument of enlightening her spouse upon the subject discussed in this chapter. If happily this be the case, we shall have pleasure in cultivating a friendly alliance with the Justice and the lady—in listening to the "wise saws" of the former, and the social precepts of the latter, in company with a bottle of the old port and crisp cracknels, &c., for which Stone Hall has long been celebrated.† As connected with this question, it is gratifying th read such a paragraph as the following, which recently appeared in the leading journal of Europe, and which may well conclude this chapter:—

"Englishmen will no longer tolerate the oppression of individuals under the form of *law*, as in the more evil times of our history. The consolation is not a small one to find that oppression can no longer be carried out against the *humblest individual* who speaks with English tongue, without evoking the instant support of public opinion in his favour."—*Times*, Sept. 4, 1854.

* Piper, Stephenson, and Spence, 23, Paternoster-row, price 5s.

† The question of applying the Vagrant Act to putting down the practice of astrology was brought before the House of Commons a few years since; and the general feeling amongst the members was that the matter should be left for public opinion, irrespective of legal restriction.

CHAPTER XXII.

CONCLUSION.

"Philosophers have in vain endeavoured to ascertain, by experiments and researches of every kind, what is that mysterious principle of life which so universally prevails, and, after a term of uncertain duration, is infallibly and unreservedly extinguished. So impenetrable and occult is the question, that it has been hitherto found impossible to trace out even the distinctions and modifications of *life*, so as to fix the line of demarcation that divides the animal from the vegetable world. Divisions have, indeed, been made; but they are at once arbitrary and unwarrantable."[a]

"MAN is capable of looking back upon the past history of himself, his race, the earth, and the Universe. Man is also capable of looking forwards to the *future* probable history of himself, his race, the earth, and the Universe. *He is irresistibly tempted to do this, and to endeavour to shape his conjectures on the future by what he knows of the past*. He attempts to discern what future change and progress may be imagined or expected by the analogy of past changes and progress which have been ascertained. Such analogies may be necessarily very vague and loose, but they are the peculiar ground of speculation.

"Perhaps man cannot discover with certainty any fixed and permanent laws which have regulated those past changes which have modified the surface and population of the earth; still less any laws which have produced a visible progression in the constitution of the rest of the universe. He cannot, therefore, avail himself of any close analogies to help him to conjecture the future course of events on the earth or in the universe; still less can he apply any known laws which may enable him to predict the future configurations of the elements of the world, as he can predict the future configurations of the planets for indefinite periods. He can foresee the astronomical revolutions of the heavens so long as the known laws subsist. He cannot foresee the future geological revolutions of the earth, even if they are to be produced by the same causes which have produced the past revolutions of which he has learned the series and order; still less can he see the future revolutions which may take place in the condition of man, society, philosophy, religion; still less, again, the course which the divine government of the world will take, or the state of things to which, even as now conducted, it will lead. All these things are covered with a veil of mystery, which science and philosophy can do little in raising. Yet there are subjects to which the mind turns with a far more eager curiosity than that which it feels with regard to mere geological or astronomical revolutions.

"*Man is naturally and reasonably the greatest object of interest to*

[a] FULLOM, "Marvels of Science," pp. 252-3.

man. What shall happen to the human race after thousands of years, is a far dearer concern to him than what shall happen to Jupiter or Sirius, and even than what shall happen to the continents and oceans of the globe on which he lives, except so far as the changes of his domicile affect himself. If our knowledge of the earth and of the heavens, of animals and of man, of the past condition and present laws of the world, is quite barren of all suggestion of what may or may not hereafter be the lot of man, such knowledge will lose the charm which would have made it most precious and attractive in the eyes of mankind in general. And if on such subjects any conjectures, however dubious—any analogies, however loose—can be collected from what we know, they will probably be received as acceptable in spite of their insecurity; and will be deemed a fit offering from the scientific faculty to those hopes and expectations, *to that curiosity and desire of all knowledge, which gladly receive their nutriment and gratification from every province of man's being.*"*

The preceding chapters of this book have been composed with the intention of paving the way, by means of celestial science, for the reception of the knowledge which the author of the paragraph last quoted desires to receive concerning the destiny of man. We have endeavoured to show, briefly, the early history of astral science, from the days of Seth to the present time—its general nature, principal divisions, and qualities; and we have taken a concise view of the various objections, spiritual and lay, which have been brought forward against the science.

Facts have been also stated, tending to show that there is yet room for general improvement; sufficient to induce a patriotic individual to listen to the counsel of Urania, and to desire a repeal of the law which enables Justice L.—under the mistaken idea of increasing *salus populi*—to incarcerate this lady, with the additional stimulants, &c., hinted at in the introductory chapter of this volume.

Space merely allows of a few additional observations respecting the changes which might be expected to take place if astral science should become generally popular, and as to the position of those who may be instrumental in such mutations.

The simple fact of this science having originated in *the East* is much in favour of its purity and celestial attributes.

* "Of the Plurality of Worlds," 1853 (an essay), pp. 264-7. Parker and Son, West Strand.

Astronomy *and* astrology, we have before seen, rose together in this part of the world. Only recently has a divorce been effected.

"The East has attractions for all. Its fascination is made up of the past, the present, and what is probably *to come.*

"A splendid Sun, an almost tropical vegetation, a curious architecture, strange customs, a marvellous history, and ever-unfolding incidents. It is the fatherland of the human race, *the source of all laws, religions, sciences, and modes of government;* the home of the patriarchs, whose forms mingle with the dreams of infancy; the earthly sojourn of the Messiah and his apostles; and the theatre selected by an over-ruling wisdom for the most remarkable displays of Divine Providence. In the East sprang up the elder monarchies, whose antiquity makes all others seem but as of yesterday. When these had crumbled away, it became the battle-field of hostile creeds and the region of sacred romance.

"The cross at length gave way before the crescent, and the crescent in its turn begins to wane."*

It is a predominant idea with some persons, especially ladies who have passed their prime, that a believer in planetary influence must necessarily be a lover of change —a *radical,* to use a common expression, in his sentiments; in practice, a would-be destroyer of Queen, Lords, and Commons, and opposed to lawful authority in general.

This is certainly a mistake; on the contrary, according to his philosophy, he is simply instrumental, *quoad capax,* in bringing about certain *gradual* mundane changes, which all persons admit do take place, and which he believes to be caused by the influence of the planetary bodies, according to their respective configurations; and, upon this principle, he is disposed to pay due respect to those personages whom the common Creator has placed over him, by means, also, of stellar influence. The prating radical, on the contrary, frequently regards *himself* † as the chief mover in mundane mutations, without reference to the Power by

* Beldam's "Italy and the East," vol i.

† "*I* am Sir Oracle, and when I ope *my* lips let no dog bark."

whom the same, in reality, are produced—*through* the celestial bodies as his instruments.

For instance, the "Great Mutation"—which occurred on the 26th of January, in the year 1842, well known to astrologers as a remarkable celestial phenomenon—will be a *radix* for astrological judgments during the next two hundred years.

Individuals whose nativities happen to sympathize with that phenomenon may be described as radicals, inasmuch as they will be naturally more or less instrumental in producing such changes respectively, *quoad capax*.

But it is really hard to put Sidrophel into durance vile for lending a helping hand in carrying out these mutations—in fact, for acting according to the behest of his Maker; the influences which induce him to do so having been impressed upon him at his first entrance into this world.* To use a trite expression, he is merely performing his *mission*. But the spirit of *gag* is the same in all ages; and Sidrophel knows, by means of his science, that the harsh *Scorpio* voice which eighteen hundred years since, on the hills of Jerusalem, cried out for crucifixion, would condemn *him* in a similar manner in the present day, if the law would sanction the crime.

In a work which has enjoyed extensive circulation recently, especially amongst the working classes (the real sinews of the nation), the sentiments of its learned author appear to coincide with the astral view of the various mutations which affect society at different periods.

The following extracts will show the agreement which seems to exist between the sciences of astrology and phrenology upon these points, of course written irrespective of celestial science.†

* Some signs sympathize with monarchical institutions, others the reverse.

† A modern author, in his observations upon the phrenological theory, makes some remarks applicable to the former state of astrology. He observes—"Phrenology claims its thousands of disciples; and this, because it not only has a practical bearing, but also admits of verification. It is true, or it is false; the test is easy, or seems so. Hence the acceptance which it finds; and, had it been more carefully matured before it made such bold pretensions, it would not have met with a tithe of the opposition which has been excited by the ignorance, presumption, and quackery of some of its professors. The majority of thinking men seem agreed upon the fundamental *principles* of phrenology, but they reject all premature attempts at elaborating a doctrine and applying it." —*History of Philosophy*, by G. H. Lewes, vol. iii. p. 234.

The quaint remarks upon cocked hats made by Haydon in his journal are not revolutional or rebellious in principle; they are simply based upon Nature, who operates in her own way.

"The progress of reason—which has swept away tattooed skins, bone ornaments in the nose, full-bottomed wigs and laced waistcoats—will one day extinguish orders of knighthood, coronets, and all the other artificial means by which men at present attempt to support their claims to respect and consideration, apart from their personal qualities and virtues. They will be recognised by the wearers, as well as by the public, as devices useful only to the unworthy.

"An advanced education and civilization will render men acute observers of the real elements of greatness, and profound admirers of them, but equally intolerant of tinsel impositions.

"The greatest danger to which the British nobility is at present exposed is that which arises from their imperfect education. While the middle classes have been reforming their schools, colleges, and universities, and rendering them vehicles to a greater or less extent of useful knowledge, based on science *and the laws of nature*—and while the *working classes* have been pursuing the same course of instructive and elevating study in works of cheap literature—the high aristocracy has been clinging to Greek, Latin, history, and mathematics, as the staple of their instruction, and been fairly left behind.* * * * If this state of education of the aristocracy continues, no ghost is needed to predict their downfall.

"The enlarged and enlightened understandings of the middle and lower classes cannot worship moral and intellectual phantoms, however large their possessions and ancient their lineage. Their extinction is decreed, and neither violence nor revolution will be needed to accomplish it. Only leave them to themselves, to pursue their present course of education, and in half a century they will be no more."—COMBE'S *Moral Philosophy.*

These remarks may be calculated to offend aristocratic pride; but yet it cannot be denied that the sentiment is simply the truth, and that every year which passes shows more clearly the justice of these remarks.

Indeed, there can be no doubt that much improvement in the nature of the education of the higher classes in this country has taken place recently, on account of the pressure from without, to which reference is made in the above extract. Only a few years since, if a fashionable young lady, for instance, encouraged a mercurial propensity, she would have been regarded by her companions

* This was written more than seven years since. Changes for the better have bee introduced since that time.

pretty much as a tame canary would be by the feathered tribe on its escape from imprisonment. But, as hinted in a former chapter, feminine slavery is on the decrease. We now have female colleges, &c., where philosophy and the principles of physiology, &c., are taught, and not ridiculed. Such a course will lead, eventually, to a more natural state of things prevailing with respect to matrimonial contracts. Mamma will be less given to *marketing* than heretofore, and she may then with propriety decide upon her daughters' selections. At present, in many cases, young ladies are the best judges in these affairs.

The general dislike to phrenology which still generally prevails on the part of the *clergy*, seems to apply even more to astral science.

"The cultivation of the moral nature of a being journeying through life on his way to a future state, bears the same relation to his preparation for eternity that tilling and sowing in spring bear to the reaping of the fruits of harvest. It is clear, then, that if we are cultivating, enlightening, and improving the mental powers of our audiences for the duties imposed on them in this world, we are rendering them fitter for the next; and that divines should dovetail their own instruction with ours, in so far as we disseminate *truth*, and should carry forward the pupils to whom we have taught the rudiments of natural knowledge to the full perfection of rational and Christian men. But here the real cause of their hostility presents itself. They really do not yet know how to do so. Phrenology—which unfolds the uses and relations of the human faculties, and which, *for the first time since man was created*,* enables him to discover his own position in the world which he inhabits—is a science, as it were, only of yesterday. It is a recent discovery; and divines, in general, know it not. General physiology, as a science of practical utility, is as young as phrenology, because it could not advance to perfection while the uses of the brain, and its influence, as the organ of the mind, over the whole of the animal economy, were unknown. Divines, therefore, do not yet know its relations to their own doctrines. Geology, which teaches the past history of the globe, is also but of yesterday; while chemistry and other physical sciences are all of recent introduction to the intellect of the people. The idea of employing these sciences at all in the moral and intellectual improvement of the great body of the people is new, and the notion of rendering that improvement subservient to Christianity is newer still; and our clergy, in general, are yet strangers to both ideas. The system on which they still rely was instituted when all education for the common people consisted in reading and writing; and, for the higher ranks, in Greek and Roman literature. And they feel uneasy at discovering a vast stream of knowledge rolling along the public mind,

* The disciple of Ptolemy will not admit that such is the case; but to many persons astrology is also a recent discovery.

which has not emanated from themselves, and with which their system is not yet connected. Some of them have studied phrenology, and become convinced of its truth; *but they have shrunk from its consequences and applications.*

"They have perceived the changes which it is destined to introduce into the theology of their several sects, and recoiled at the prospect. *Too honest to deny the reality of natural truths which have forced themselves upon their conviction,* yet too timid to encounter the storm of prejudice and vituperation which the public avowal and bold application of them would bring upon them from their less enlightened brethren, they have quietly laid phrenology on the shelf, and continued to float with the current of established opinion. We may lament such conduct, but cannot severely blame the individuals. The power of effectually stemming the tide of error is given only to a few; and those from whom it is withheld may justly be excused for not fruitlessly becoming martyrs in a cause which, sooner or later, must triumph by its own inherent power. But the great majority of the clergy are ignorant of phrenology as a science, and are honest in their opposition to its progress. This is their misfortune. And we should endure their denunciations with equanimity as the result of imperfect knowledge, in the assured confidence that whenever they discover that they cannot arrest our course by declaiming against us, they will study the new philosophy, profit by its truths, and join the ranks of reformers, and that hereafter they and we shall be found labouring together for the public good. They and we are *all engaged in one design.*

"Theirs is the most exalted, most dignified, and most enviable vocation allotted to man; and I feel assured that, in a few years, they will find their strength, usefulness, and pleasure unspeakably augmented by the very measures which we are now pursuing, and which they, not knowing what they do, are vilifying and obstructing." *

These philosophical observations apply with greater force to astral science, for the reason stated in the introductory chapter of this volume; viz., the aim of Sidrophel is more ambitious than that of the disciple of Gall, and he ought to be prepared for a greater amount of opposition.

Such he will unquestionably experience, whether prepared for it or not; and if the reader require evidence of this, he has only to refer to the various assaults against Urania which of late years, especially, have been made, all of which she has happily survived. Indeed, many of her opponents have been changed into friends, and they have desired to become better acquainted with herself.

Mr. Combe further insists upon the importance of unanimity, and of not wounding the self-esteem of others in attempts of social amelioration.

* "Moral Philosophy."

"The social law of our nature, out of which government springs, binds us together for good and also for evil. We cannot attain to the full gratification of our own desires, even although enlightened and reasonable, until we have persuaded our neighbours to adopt the same social movements with ourselves. If we attempt to advance *alone*, even to good, we shall feel ourselves situated like a soldier on a march who should move faster or slower than his column. He would be instantly jostled out of the ranks, and compelled to walk by himself.

"The same result occurs in individual attempts to arrest or improve a government. The first step in a rational and moral course of action is to convince our fellow-men of the existence of the evils which we wish to have removed, and to engage their co-operation in the work; and until this be done, *to continue to obey*. As soon as the evil is generally perceived, and a desire for its removal pervades the public mind, the amendment becomes easy of accomplishment. * * * We must, *by quiet and gradual efforts*, loosen the attachment of the feelings to the injurious objects, and, by soothing and persuasion, incline them to the new and better principles which we desire them to embrace." *

The following paragraph is generally directed against the laws of primogeniture, an evil which time will correct—

"*Entails* are a great abuse, introduced by Self-esteem and Love of approbation, acting apart from Benevolence and Conscientiousness. Reason dictates that wealth should be enjoyed only on the condition of the exercise of at least average discretion by its possessor; yet the object of *entails* is to secure it and its attendant influence to certain heirs, altogether independently of their intelligence, morality, and prudence. Laws have been enacted by which estates may be transmitted unimpaired from sire to son, through endless generations, although each possessor, in his turn, may be a pattern of vice and imbecility. But the law of nature is too strong to be superseded by the legislation of ignorant and presumptuous men. The children of intelligent, virtuous, and healthy parents are so well constituted as to need no entails to preserve their family estates and honours unimpaired; while, on the other hand, descendants with imbecile intellects and immoral dispositions are prone, in spite of the strictest entail, to tarnish that glory and distinction which *the law* vainly attempts to maintain. * * * Obedience to the organic laws affords the only means of maintaining family possessions undissolved; and until men shall seek the aid which they present, in order to secure a great, virtuous, and flourishing posterity, they will in vain frame *Acts of Parliament* to attain their object." †

"No nation in the world possesses so much *wealth* as Britain; none displays such vast property in the possession of individuals; none approaches her in the general splendour of living; and none in the multitude of inhabitants who live in idleness and luxury on the accumulated fruits of industry. But still, with all the dazzling advantages which Britain derives from her wealth, she is very far from being happy. Her large towns are

* "Moral Philosophy."
† Ibid.

overrun with pauperism and heathenism; and in many English counties, even the agricultural population has lately * been engaged in burning corn-stacks and farm-offices, out of sheer misery and discontent. The over-wrought manufacturers are too frequently degraded by intemperance, licentiousness, and other forms of vice. In the classes distinguished by industry and morality, the keen competition for employment and profit imposes excessive labour and anxiety on nearly all; while the higher classes are often the victims of idleness, vanity, ambition, vice, *ennui*, and a thousand attendant sufferings of body and mind. The pure, calm, dignified, and lasting felicity which our *higher feelings* pant for, and which reason whispers ought to be our aim, is seldom or never attained.

"The *present condition of society*, therefore, does not seem to be the most perfect which human nature is capable of reaching: hitherto man has been *progressive*, and there is no reason to believe that he has yet reached the goal." †

While this sheet is passing through the press, 12,000 persons at one shilling each, on an average, daily visit the Crystal Palace at Sydenham. The following brief details also tend to show what the middle and working classes are doing for themselves:—

"Museum of Practical Geology.

"A series of lectures to working men will be delivered, in the theatre of the institution, on Monday evenings during the present session. The first will be upon the Practical Applications of Physical Science, by R. H.; the second, on the Elements of Geology, by A. C. R., F.R.S.; the third, on the Elements of Natural History, by Professor F., F.R.S. To working men the price of admission will be *sixpence* for the whole course." ‡

"Royal College of Chymistry.

"The practical course of instruction in this institution is under the direction of Dr. H. and his assistants. The summer session will commence on Monday, March 14th, and end on Saturday, July 30th, 1853. The fee for students working every day during the session, £15; four days in the week, £12; two days, £8; one day in the week, £5." §

British Museum.

26,537 persons visited this national exhibition on Easter Monday, 1853—an increase of 7,000 over that of the preceding year. "The greatest order and regularity prevailed."

* About 1845-6.
† "Moral Philosophy," by G. Combe.
‡ Daily paper, January, 1853.
§ Morning paper, March, 1853.

'MUSEUM OF ORNAMENTAL ART, MARLBORO' HOUSE.

"The numbers attending during the month of March, 1853, were—12,037 persons on the public days, and admitted *free*; 1,091 persons on the students' days, and admitted as students on the payment of 6d. each; besides the registered students of the classes, and schools."*

"MUSEUM OF ORNAMENTAL ART, MARLBORO' HOUSE.

"The numbers attending during May, 1853, 7,759 persons on public days admitted free; 851 persons on students' days, and admitted as students on payment of 6d. each, besides the registered students of the classes, and schools.

"October, 1853.—25,087 persons on public days admitted free; 1,466 persons on students' days, admitted at 6d. each, besides registered students of the classes, and schools.

"*Geology.*—To facilitate this interesting study, collections of specimens of books illustrating the different strata are made up and sold for five shillings, including 'Book on Geology,' with fifty-two woodcuts." †

Many facts might be adduced, tending to show the truth of the statement contained in the quotations from "Moral Philosophy." There can be no doubt that the middle classes, as well as the working classes, are actively engaged in the work of intellectual improvement, which, in the course of time, will tend to elevate them in the social scale; and, unless those who are artificially their superiors keep pace with them, it will follow as a natural consequence that the influence of the higher classes will gradually diminish. Yet this mutation is merely natural, and all for the best; it is based upon the simple principles of justice and truth.

But the chief offence of the astrologer seems to consist in his judgments, when *bonâ fide*, being based upon *truth*. He declines to flatter Apollo, even for his lyre.

Ptolemy wrote as follows:— ‡

"If a malefic in one nativity fall on the place of a benefic in another nativity, he who has the benefic will suffer damage from him who has the malefic."

"If the midheaven of a prince be the ascendant of his subject, or if their respective significators be configurated in a benevolent form, they will con-

* Daily paper, April 4, 1853.
† Advertisement (daily paper), Sept. 10, 1853.
‡ "Centiloquy," 47, 48, 49.

tinue long inseparable. It will be the same, also, should the sixth house of a subject or servant be the ascendant of his prince or master.

"If the ascendant of a servant be the midheaven in his master's nativity, the master will place so much confidence in that servant as to be ruled by him."

Now these rules are ascertained to apply in *all* cases, irrespective of the relative positions of the individuals affected by the configurations.

The sensitiveness of a mind purely aristocratic is not disposed to relish these facts, issuing from the lips of Dame Nature herself.

Hence, among the higher classes of society, astral science is more popular in America than in England. As time progresses, Sidrophel will become fashionable with us also. Under the influence of the "Great Mutation," he may, perhaps, have a cocked hat of his own before that useful article of dress shall become quite extinct. In all cases of this character we must not expect that the heights of goodness and knowledge are to be reached by a sudden flight. There is required patience, and a stepping slowly on from point to point.

"It was but a few years back that a proposal to educate *the negro* would have been laughed to scorn. The child of Africa was held to be intellectually incapable of, and politically disentitled to, even the least measure of elementary instruction. Time has destroyed that absurdity." *

In the chapter upon mundane astrology, it has been distinctly shown that the various celestial phenomena—mutations, eclipses, &c.—are found to influence the various countries, cities, and individuals, *gradually and progressively*. In astral philosophy, there is nothing hasty or ill-digested. The mind which cannot wait—which pants for excitement, and for sudden and violent changes and improvements—cannot be expected to sympathize with the doctrines taught by the professor of this science. Yet how beautifully do they coincide with the following ideas recently put forth upon this subject of *progression!*

* Morning Paper, Nov., 1853.

The following is from a philosophic essay which has been already quoted –

"In the scheme of Providence, thousands of years of frequent warfare, all the so-called glories which fill history, may be but a subordinate consideration. The chronology of God is not as our chronology.* See the patience of waiting evinced in the slow development of the animated kingdoms, throughout the long series of geological ages. Nothing is it to Him that an entire goodly planet should for an inconceivable period have no inhabiting organism superior to *reptiles*. Progressive, *not instant*, effect is his sublime rule. What, then, can it be to *Him*, that the human race goes through a career of impulsive acting for a few thousand years? The cruelties of ungoverned anger—the tyrannies of the rude and proud over the humble and good—the martyr's pains and the patriot's despair—what are all these but incidents of an evolution of superior being which has been pre-arranged and set forward in independent action, free within a certain limit, but in the main constrained, through primordial law, to go on ever brightening and perfecting, yet never, while the present dispensation of nature shall last, to be quite perfect."†

We find sentiments in the "Constitution of Man," respecting PROGRESS, similar to those contained in "Natural Philosophy."

"The constitution of this world does not look like a system of *optimism*. It appears to be arranged, to some extent, on the principle of *slow and progressive improvement*. Physical nature has undergone many revolutions, and, according to some geologists, it has been gradually prepared for successive orders of living beings, rising higher and higher in the scale of intelligence and organization until man appeared. * * *

"We are surrounded by countless beings, inferior and equal to ourselves, whose qualities yield us the greatest happiness, or bring upon us the bitterest evil, according as we affect them agreeably or disagreeably by our conduct. To draw forth all their excellences, and cause them to diffuse joy around us, to avoid touching the harsher springs of their constitution, and bringing painful discord to our feelings, it is necessary that we should know their nature, and act with a habitual regard to the relations established by the Creator between ourselves and them.

"At present, man is obviously only *in the beginning of his career*. Although a knowledge of external nature and of himself is indispensable to his advancement towards his true station as a rational being, yet 400 years have not elapsed since the arts of printing and engraving were invented, without which, knowledge could not be disseminated through the mass of mankind; and even now the art of reading is by no means general over the world, so that the *means* of calling man's rational nature into activity, although discovered, are but very imperfectly applied. It is only five or six centuries since the mariner's compass was known in Europe, without which even

* See *ante*, p, 233
† "Vestiges," p. 274.

philosophers could not ascertain the most common facts regarding the size, form, and productions of the earth. It is but three hundred and forty years* since one-half of the habitable globe, America, became known to the other half, and considerable portions of it are still unknown, even to the best-informed inquirers. It is little more than two hundred years since the circulation of the blood was discovered; previously to which, it was impossible even for physicians to form any correct idea of the uses of many of man's corporeal organs, and of their relations to external nature. Haller, who flourished in the early part and middle of the last century, may be regarded as the founder of human physiology as a science of observation. It is only between forty and fifty years since the true functions of the brain and nervous system were discovered; before which, we possessed no adequate means of becoming acquainted with our mental constitution and its adaptation to external circumstances and beings. It is no more than sixty-one years since the study of chemistry, or of the constituent elements of the globe, was put into a philosophical condition by Dr. Priestley's discovery of oxygen; and hydrogen was discovered so lately as 1766, or sixty-nine years ago. Before that time, people were comparatively ignorant of the qualities and relations of the most important material agents with which they were surrounded. At present this knowledge is still in its infancy, as will appear from an enumeration of the dates of several other important discoveries. Electricity was discovered in 1728; galvanism in 1794; gaslight about 1798; and steam boats, steam looms, and the safety lamp in our own day.

"It is only of late years that the study of *geology* † has been seriously begun; without which we could not know the past changes in the physical structure of the globe—a matter of much importance, as an element in judging of our present position in the world's progress. This science also is still in its *infancy*. An inconceivable extent of territory remains to be explored, from the examination of which the most interesting and instructive conclusions will present themselves. In astronomy, the discoveries of the Herschels promise to throw additional light on the early history of the globe. The mechanical sciences are at this moment in full play, putting forth vigorous shoots, and giving the strongest indications of youth, and none of decay. The science of morals and of government are still, in many respects, in a crude condition.

"In consequence, therefore, of his profound ignorance, man has been directed in his pursuits by the mere impulse of his strongest propensities—formerly to war and conquest, now to accumulating wealth—without having framed his habits and institutions in conformity with correct and enlightened views of his own nature, and its real interests and wants. During past ages Nature has been constantly operating on man; but, in consequence of his ignorance of her laws, *he has not generally accommodated his conduct to her influence*, and hence has suffered countless evils. This condition of things still continues to exist. Up to the present day, the *mass* of the people in every nation have remained essentially ignorant, the tools of interested leaders, or the creatures of their own blind impulses, unfavourably situate for the development of their rational nature; and they, constituting the

* This extract is selected from the edition published in the year 1845.

† A clever little work upon this science has been recently published by a gentleman of rank. This fact tends to confirm what was stated, *ante*, p. 347, note. Many similar cases might be mentioned.

great majority, necessarily influence the condition of the rest. But, *at last*, the arts and sciences seem to be tending towards abridging human labour, so as to force leisure on the mass of the people, while the elements of useful knowledge are so rapidly increasing, the capacity of the operatives for instructions is so generally recognised, and the means of communicating it are so powerful and abundant, that a *new era* may fairly be considered as having commenced."*

"The professions, pursuits, hours of exertion, and amusements of individuals, ought also to bear reference to their physical and mental constitution; but, *hitherto*, no guiding principle has been possessed to regulate practice in these important particulars—another evidence that the science of man has been *unknown*. †

"In consequence of the want of a philosophy of man, there is little *harmony* between the different departments of human pursuit. GOD is one. And as he is intelligent, benevolent, and powerful, we may reasonably conclude that creation is one harmonious system, in which the physical is adapted to the moral, the moral to the physical, and every department of these grand divisions to the whole. But, at present, many principles clearly revealed by philosophy are impracticable, because the institutions of society have not been founded with a due regard to their existence. An educated lady, for example, or a member of one of the learned professions, may perceive with the clearest conviction that GOD—by the manner in which he has constituted the body, and connected the mind with the brain—has positively enjoined *muscular exertion* as indispensable to the possession of sound health, the enjoyment of life, and the rearing of a healthy offspring; nevertheless, they may find themselves so hedged round‡ by routine of employment, the fashions of society, the influence of opinion, and the positive absence of all arrangements suited to the purpose, that they may be rendered nearly as incapable of yielding this obedience to GOD'S law as if they were imprisoned in a dungeon."

Common sense and religious knowledge seem alike to render it improbable that man would be placed upon earth, in the midst of dangers and difficulties, without being provided by a wise Creator with the means of avoiding evil and choosing good. The phrenologists conceive that their science is sufficient for this purpose; but the astrologer cannot believe that the Author of good and of wisdom would deem that alone sufficient. Nor can he acquiesce in believing that many centuries would have been allowed to elapse without the creature being permitted to

* "Constitution of Man," by G. Combe, 1845.

† Or perhaps, rather that it has not been recognised until recently; for it was known by Ptolemy and the early astrologers, as we have endeavoured to show in this volume.

‡ Take the case of a Belgravian *belle*. The walk to St. Barnabas in the morning, and a ride in the park in the afternoon with Sir Timothy Tomnoddy, are not sufficient to counterbalance the evil caused by late hours in hot, stuffy, rooms at night. But old Lady Pimlico survived the mischief; why should not Angelica do the same, and so perpetuate the race of Tomnoddy?

have a glimpse of natural facts so deeply interesting to his welfare and happiness, present and future.

The following extract admirably brings before the mind the fearful *hodge-podge*, in a social point of view, which must have prevailed, without even the assistance of phrenology. But, as before stated, the argument in favour of the astrologer is far stronger.

"Before the discovery of phrenology, it was impossible to ascertain the mental dispositions and capacities of individuals prior to experience of them in actions; and that there was on this account great difficulty in selecting, on sound principles, partners really adapted to each other, and calculated to render each other happy in *marriage*. * * * There would be a glaring defect in the moral government of the world, if the Creator had not provided means by which human beings could ascertain, with reasonable accuracy, the mental dispositions and qualities of each other before entering into marriage. He has prompted them by the most powerful and fascinating of impulses to form that connection. He has withheld from them discriminating instincts to enable them always to choose right, and yet He has attached tremendous penalties to their errors in selection. If He have not provided some means suited to the rational nature of man, to enable him to guide his impulses to proper objects, I cannot conceive how His government can be reconciled to our notions of benevolence and justice. We must believe that He punishes us for not doing what He has denied us the capacity and the means of accomplishing. No method of discovering, prior to experience, the natural disposition of human beings has hitherto been practically available. The general intercourse of society, such as is permitted to young persons of different sexes before marriage, reveals in the most imperfect manner the real character; and hence the bitter mortification and lasting misery in which some prudent and anxious persons find themselves involved after the blandishments of a first love have passed away, and when the inherent qualities of the minds of their partners begin to display themselves without disguise and restraint. *The very fact that human affection continues in this most unhappy and unsuccessful condition, should lead us to the inference that there is some great truth relative to our mental constitution undiscovered, in which a remedy for these evils will be found.* The fact that a man is a rational creature, who must open up his own way to happiness, ought to lead us, when misery is found to result from our conduct, to infer that we have been erring through lack of knowledge, and to desire better as well as more abundant information.* †

* "Moral Philosophy."

† From a provincial newspaper published in October, 1853:—"About two months ago a young lady in the neighbourhood of B. was introduced to a young gentleman, who paid his addresses to her. The families were respectable, but the parents of the young lady so strongly objected to the match that a quarrel took place, and, until lately, nothing was heard of the gentleman by the lady or her friends. Meanwhile a clergyman residing in Cheshire was introduced to the lady. A mutual attachment sprung up between them; a proposal was made, and the clergyman became the accepted suitor, with the full approbation of the parents. The wedding day was fixed, and every arrangement completed. A short time ago, the lady accompanied her friends to the Liverpool

"So far from its being incredible that a method has been provided by the Creator, whereby the mental qualities of human beings may be discovered, this supposition appears to be directly warranted by every fact which we perceive, and every result which we experience, connected with the government of the world. If GOD *has* placed within our reach the means of avoiding unhappy marriages, *and if we neglect* to avail ourselves of his gift, then we are ourselves to blame for the evils we endure. Every fact, physical and moral, with which we are acquainted, tends to show that man is *comparatively* a recent inhabitant of this globe—that as a race he is yet in his infancy—and that we have no more reason to be astonished at new and valuable natural institutions, calculated to promote human enjoyment and virtue, evolving themselves from day to day to our understanding, than we have to wonder at the increasing intelligence of an individual as he passes from childhood to youth, and from youth to manhood."*

An individual who patronises either celestial philosophy or phrenology, lives, in fact, *before his age*. But if these sciences be, as their respective professors allege, based upon truth, they will prevail eventually; for, *magna est veritas*. In the meanwhile, their adherents may with confidence and patience await the result.

In the last chapter, the absurdity of the law, which, under cover of *salus populi*, induces a magistrate to imprison the astrologer, was attempted to be shown. Its repeal is merely a work of time; for, as the students of the science increase, public discussion upon its merits will ensue, and then the law which prohibits its practice will be regarded in the same manner as that law was regarded which formerly punished ancient dames for dabbling with

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Zoological Gardens, where the young gentleman accidentally met them. They entered into conversation, and, on leaving the gardens, he was permitted to walk with the party to the lady's residence, where he spent the evening. When about to leave, the gentleman was very pressing to the lady to take a short walk, on the ground that he had something of importance to say to her. It being then dark, she refused; and told him that his communication must be made in the presence of her friends.

"He then left; but about a week ago called again, when he told the lady that he could not live without her, that she should never marry any one else, and that, if she had walked out with him the previous night, he had an instrument about him with which *he intended to destroy her, and afterwards to destroy himself;* and he left, using the most violent language. This conduct was reported by the lady to her brother, who communicated with the clergyman; in consequence of which the latter paid a visit to the lady, with whom he conversed respecting their approaching nuptials, when she suddenly turned pale and fainted.

"On being carried upstairs, she was found to be dead; on the following Thursday, the day fixed for her marriage, she was buried."

It is difficult to believe that this case—sufficient to make a decent fortune for the lessee of one of the minor theatres—could have occurred if the stars, or indeed, if the principles of phrenology had been consulted. We often read of cases equally opposed to reason and good feeling.

* "Moral Philosophy."

magic, &c. The cases of injustice may not be sufficiently numerous, nor sufficiently glaring, to make an agitation for the repeal of this law desirable or necessary; but, ere long, its ridiculous character will be fully seen, without such necessity. Its removal from the statute-book will follow as a matter of course. Blessed be the amending hand!

It has been already stated that Blackstone had a high opinion of the responsible position of a magistrate; consequently, his opinion respecting Justice L. might be deemed worthy of observation.

That opinion has been already given.* It remains to show what a legislator may be fairly expected to do, in his vocation, whether the subject-matter of his operations be the Vagrant Act or any other statute.

"He is bound by an *oath*; and in the act of taking that oath he solemnly acknowledges the being, the sovereignty, the omniscience, and the justice of GOD. The universal King demands his first allegiance; and the divinely appointed law which he has miraculously conveyed to man is that by which all other laws must be tested, abolished, *amended*, or framed. If he finds upon the statute-book any enactment opposed to the known will of the Most High, he must labour for its erasure; if he perceives a system of *wrong* and robbery in operation for want of some new law (strictly in accordance with the divine legislation to repress it), he must use his utmost endeavour to supply the defect."†

With respect to marriage in particular, it is remarkable to observe how plainly Ptolemaic philosophy supplies the want to which reference is made by Mr. Combe.‡ Phrenology does so partially, but not wholly. The beauty of both these sciences consists in their reasonableness and simplicity. We feel the want of the pilotage which they supply, early in life. Gussy would have found such useful, before his interview with Dr. P.; and there are many little boys who would be glad to receive similar information. But juveniles, generally, are more remarkable for asking

* *Ante*, p. 327.

† "Perils of the Nation," 1843, p. 242.

‡ In the present day, even, institutions are appointed for carrying out arrangements of a connubial character. A life assurance office, with tables constructed for this purpose, would benefit many persons, especially amongst the working classes. The statistics of marriage in the Census Report are very interesting.

questions than for receiving satisfactory answers to the same; consequently, during our childish existence, we merely see through the glass darkly.

In after-life, the view of knowledge becomes clearer, although, practically, of less value than it would have been in early life. But "better late than never," says the proverb, to which we willingly subscribe.

Astral science, as was stated in a former chapter, enables an individual to know his natural weak points, *and also* to discern at what periods of life the casualties pointed out by the figure of birth probably will be paramount. Now, really it seems equally difficult to believe that an individual would have been sent into this world by a Creator of goodness and wisdom, to pass his days of pilgrimage, without the power to discern these times and seasons, as it is to believe that he would have been sent on a similar pilgrimage without the means of selecting an appropriate companion for bed and board. The phrenologist does not profess to predict either events *or* actions. The astrologer professes to do both; that is to say, he states *when*, according to the principles of his science, there is a high probability that such or such an event will occur, as well as the general amount of prosperity or ill-fortune attending the same. It is this knowledge of discernment between good and evil with which the astrologer conceives himself endowed—that is a man's precious birthright; without such knowledge, we could scarcely be accountable beings. In receiving this liberty, or freedom of will, we have, indeed, been placed only "a little lower than the angels."

It is truly wonderful to observe the effect which an introduction to astral science has upon one's mind. So many points connected with existence, which before were dark and puzzling, seem to have been made clear; so much that was doubtful appears to have been changed into certainty. And this happens without any magical or extraordinary intervention of an unseen power, but simply through holding converse with Nature herself. We find, for instance, the philosophy of concord, as expounded by Ptolemy; and immediately we perceive why, in our days of infancy, our

brother Nicholas was patronized by our nurse in preference to our worthy selves. We see the reason why our other brother, Peter, generally contrived to secure for himself, on Sunday evening, the largest glass of port and the best apple, while we were compelled to be contented with a glass of small dimensions and an apple equally minute. We see, also, partly by means of the ancient family Bible, why one of our honoured parents generally preferred the aforesaid Nicholas to us, and why our maternal parent generally defended us against the martial prowess of the above-named Peter. We further discern the reason why our respected *mayister* (No. 1), Mr. Lickemall, rejoiced to introduce us, in preference to our fellows, to the mysteries of a certain cupboard, freshly supplied every Monday morning with the produce of a beautiful tree which flourished in Mr. Lickemall's garden; and we see, further, why this Mr. L.—notwithstanding his love for, and attainments in, the dead languages—never inoculated us with a similar feeling, and why we never liked him. We also perceive why the happiest hour of our sojourn in his domicile was that in which we bid a final adieu to Mr. and Mrs. Lickemall, and to the mysterious closet with the beautiful vegetable produce fresh from the tree of knowledge, &c., before-mentioned.

We further, by means of the "Tetrabiblos," can understand why we disliked, not only the family of Lickemall, but even the village of Picklerod, where Mercury was thus honoured; and we have little doubt that this same village was not fortunate for us in an astral point of view. We feel pretty certain that there was little concord between us and our learned instructor, or his helpmate.

Upon a similar principle we discern, later in our existence, why we got on so pleasantly with Dr. Halefellow and his little boys, &c. (including Mr. Bland, the usher), upon our second introduction to scholastic life. We have also pleasing remembrances of Mrs. H., and of the hot *et ceteras* which she was wont to dish up for our especial benefit. In short, we have little doubt that the thriving town of Smoothwell, where this affair occurred, would be

found, according to Ptolemaic philosophy, *benefic* with respect to us.* We should like to see it again.

Later in life Cœlebs sees the reason why his juvenile irtation with little Miss Jemima Arabella Wideawake —notwithstanding his then desire to the contrary—was destined to lead to what has been described as "that disheartening catastrophe, when the illusions first vanish, and our baulked imagination or mortified vanity whispers to us that we are neither infallible nor irresistible." He may have thought himself sadly injured at the time; but in after-life Cœlebs, although a disciple of Ptolemy, reads of Mr. Caudle's sufferings, and perhaps may congratulate himself that Miss J.A.W. has left him at liberty to eclipse even Sir Timothy Tomnoddy in his speculations connected with the future of Lady Angelica, and to rescue this interesting personage from the gloomy house of form and etiquette appointed for young ladies, as well as from the stately duennas who love to congregate therein. In short, as before stated, many such things are cleared up by means of the "Tetrabiblos" which before seemed perplexing.

Last, but not least, that sad puzzle to papa in our early days, the selection of a profession. The difficulty attendant upon this little matter has been adverted to in the sketch of Gussy. Many young gentlemen have been innocently victimised in a similar manner; and similar cases may be expected to occur, until the principles of true philosophy become more generally popular. Until then, we may continue to see individuals pining within sound of Bow Bells, who would be well employed in defending the wooden walls or other defences of England; and vivacious young gentlemen, who would flourish in the busy metropolis, wasting their sweetness and days of utility amid scenes of rural beauty. †

* In connection with this subject, it may be remarked that the feeling, often experienced, of being "at home," even in a strange town, while the reverse is the case with respect to old haunts, is capable of explanation by means of astral science.

† The remarks, *ante* p. 96, are applicable chiefly to remarkable men, like Napoleon, &c. But we often see individuals in every-day life with some predominant talent, or singular temperament. They find it difficult to *settle down* in life. Modern philosophy leaves them in the lurch. They must wait for opportunity, as mentioned by Mr. Combe.

The reader of the preceding pages can scarcely fail to perceive that astral science contains something like a satisfactory clue to these various mysteries, for those who desire to avail themselves of the knowledge to be gleaned from studying its truths. Yet it cannot be denied that, for *practical* purposes, the science is, even yet, in its infancy. Very much remains for future observation; and on the part of the public, doubtless, much prejudice and dislike to the astral fraternity will be shown. Indeed, many persons who have no objection to the science, in an ideal sense, do not feel inclined to believe that its principles can or should be reduced to *practice*. The attempt to do so is with this class of mind the unkindest cut of all, and it is difficult not to sympathise with this natural feeling; yet, surely, the harmony and beauty found to prevail in astral philosophy, based as it is upon astronomical facts, are sufficient to counterbalance the apparently busy presumption or impertinence on the part of those who profess to reduce its principles to fixed rules. Be this as it may, if such principles are calculated to elevate the mind of man, and to conduce to his general improvement, this should be a sufficient reason for inducing us to sacrifice selfish feelings, and for our endeavouring, *individually*, to forward that "progress of the whole human race which results from the common labour of *all*." Such is the object of the compiler of these pages. The second half of the nineteenth century — ushered in by the feelings of fraternization which characterized the Great Exhibition — bids fair to be a propitious time for the carrying on of this Christian work.

"EUROPE IS ONLY WAKING OUT OF THE SLUMBERS OF THE DARK AGES: she is beginning to discover that she is ignorant, and to desire instruction. The sun of knowledge, however, is still below the horizon to vast multitudes of our British population; but they are

startled by a bright effulgence darting from a radiant sky, and they now know that that light is the dawn of a glorious day which will tend to terminate their troubled dreams of ignorance and folly. Let us help to arouse them; let us lead them to pay their morning orisons in the great temple of universal truth. When they shall have entered into that temple, let us introduce them to nature and to nature's God; and let us hasten the hour when the whole human race shall join together to celebrate His power, wisdom, and goodness, in strains which will never cease till creation pass away: for we know that the sun of knowledge, unlike the orb of day, when once risen will never set, but will continue to emit brighter and brighter rays till time shall be no more. In eternity alone can we conceive the wonders of creation to be completely unfolded, and the mind of man to be satiated with the fulness of information."*

"What are ages, and the lapse of time,
Matched against truths as lasting as sublime?
Can length of years on God himself exact,
Or make that fiction which was once a fact?
No; marble and recording brass decay,
And, like the graver's memory, pass away.
The works of man inherit, as is just,
Their author's frailty, and return to dust.
But *truth divine* for ever stands secure:
Its head is guarded, as its base is sure.
Fixed in the rolling flood of endless years,
The pillar of the eternal plan appears.
The raving storm and dashing wave defies—
Built by that Architect who built the skies."

COWPER.

* Combe's "Moral Philosophy."

APPENDIX.

APPENDIX.

1.—A TELESCOPE FOR PUBLIC USE.

THIS idea has occupied the attention of several gentlemen for some years past. The chief difficulty in carrying out the plan would be the original outlay, and the general reluctance on the part of the authorities to grant a charter for the holding of land, &c.; without which, it would be scarcely possible to do what might be deemed necessary for the purpose.

At present, with the exception of the telescope erected by the Rev. Mr. Craig, near Wandsworth, nothing of the kind proposed to be erected exists; and in this case it can scarcely be termed *public*. It is remarkable that the people should be still in want of the means of obtaining astronomical knowledge, practically. But such is the case at present; and probably the bare suggestion even of building a telescope, with lectures, &c., for the labouring classes, will have a tendency to cause ridicule with respect to some readers.

They may be referred to the following paragraph, which recently appeared in a London morning journal. Let them ask themselves whether the sight of the Moon or of Orion would not be as beneficial as that of a fellow-creature publicly strangled—upon principle, of course — *Salus populi suprema lex*. The following is the paragraph above referred to :—

"EXECUTION OF H———, Jan. 10th, 1853.—The crowd assembled to witness the execution was unusually large, probably owing to the comparative fineness of the night, and the long period which has elapsed since an execution in front of Newgate. *Their behaviour was marked by the usual ribaldry and want of decency.*"

Perhaps, however, this celestial information might lead to over-much refinement, and so do away with the good example supposed to be presented by a public execution.

The patronage which is generally given to the humble astronomer who shows the rings of Saturn, &c., to the passer-by, on a fine evening in the metropolis, seems to denote that similar knowledge would be readily sought for, if offered upon a larger scale. But in working out this idea, one must be prepared for ridicule and suspicion of motives. The idea is worthy of consideration, at least. The plan has already been approved by an influential and learned authority, we are glad to state, who has ever been friendly to the diffusion of useful knowledge amongst the people.

2.—AN EPISTLE TO THE STUDENT IN ASTROLOGY.

By William Lilly.*

(A curious specimen of the style of writing prevalent in the seventeenth century.)

"My Friend, whoever thou art, that with so much ease shalt receive the benefit of my hard studies, and doest intend to proceed in this heavenly knowledge of the starres; in the first place, consider and admire thy Creator, be thankful unto him, and be humble, and let no natural knowledge, how profound or transcendant soever it be, elate thy mind to neglect that Divine Providence by whose al-seeing order and appointment all things heavenly and earthly have their constant motion; the more thy knowledge is enlarged, the more doe thou magnify the power and wisdom of Almighty God: strive to preserve thyself in his favour; for the more holy thou art, and more neer to God, the purer judgment thou shalt give.

"Beware of pride and self-conceit: remember how that long agoe no irrationall creature durst offend man the macrocosme, but did faithfully serve and obey him: so long as he was master of his own reason and passions, or until he subjected his will to the unreasonable part.

"But, alas! when iniquity abounded, and man gave the reins to his own affection, and deserted reason, then every beast, creature, and outward harmfull thing, became rebellious to his command.

"Stand fast, (oh, man) to thy God: then consider thy own nobleness: how all created things, both present and to come, were for thy sake created: nay, for thy sake God became man: thou art that creature, who being conversant with Christ, livest and reignest above the heavens, and sits above all power and authority.

"How many pre-eminences, privileges, advantages, hath God bestowed on thee: thou rangest above the heavens by contemplation, conceivest the motion and magnitude of the stars; thou talkest with angels, yea, with God himself: thou hast all creatures within thy dominion, and keepest the devils in subjection.

"Doe not, then, for shame deface thy nature, or make thyself unworthy of such gifts, or deprive thyself of that great power, glory, and blessednesse, God hath allotted thee, by casting from thee his favour for possession of a few imperfect pleasures.

"Having considered thy God, and what thyself art, during thy being God's servant, now receive instruction how in thy practice I would have thee carry thyself.

"As thou daily conversest with the heavens, so instruct and form thy mind according to the image of Divinity: learn all the ornaments of virtue, be sufficiently instructed therein: be humane, curtius, familiar to all, easie of accesse; afflict not the miserable with terrour of a harsh judgment: direct such to call on God to divert the judgments impending over them: be civil, sober: covet not an estate: give freely to the poor, both money and judgment: let no worldly wealth procure an erroneous judgment from thee, or such as may dishonour the art. Be sparing in delivering judgment against the common-wealth thou livest in: avoyd law and controversie: in

* See *ante*, chap. iii.

thy study be *totus in illus*: that thou mayest be *singulus in arte*. Be not extravagant, or desirous to learn every science: be not *aliquid in omnibus*: be faithful, tenacious, betray no one's secrets. Instruct all men to live well: be a good example thyselfe: love thy own native country: be not dismaid if ill spoken of—*conscientia mille testes*. God suffers no sin unpunished, no lye unrevenged.

"Pray for the nobility, *honour the gentry and yeomanry of England*: stand firme to the commands of this parliament: have a reverent opinion of our worthy lawyers, for without their learned paines, and the mutual assistance of some true spirited gentlemen, we might yet be made slaves, *but we will not*: we now see light as well as many of the clergy. Pray, if it stand with God's will, that monarchy in this kindom may continue, his Majesty and posterity reigne: forget not the Scottish nation, their mutual assistance in our necessity, their honourable departure. God preserve the illustrious *Fairfax*, and his whole armye, and let the famous city of London be ever blessed, and all her worthy citizens.

"WILLIAM LILLY."

ASTRAL SCIENCE IN THE MIDDLE AGES.*

The grave astrologer, † "looking portents," was frequently to be met in the halls of Castel Novo; and, though no instance is recorded in which his predictions influenced the decisions of its mistress, his art was cultivated at Naples, as at all other universities of the times, as a distinct branch of science, taught by regular professors.

Astronomy was generally divided into practical and speculative, which words were perverted to a meaning directly contrary to what we should assign them. *Speculative* astronomy was the observation of the changes of the heavenly bodies, and *practical* astronomy was the application of those changes to the art of foretelling the destinies of man, which we know by the name of astrology.

Many of the professors were enthusiasts, as much deceived by the visions of their art as the multitude in general, but others were conscious impostors.

As the cause of diseases and the effects of remedies were supposed to be regulated by celestial influences, it naturally resulted that *physicians* should generally be astrologers. To say the truth, the one science was nearly as visionary as the other; and, though Nondemenus had revived the study of anatomy by his works and experiments, we may without hesitation pronounce that the majority of the professors of the healing art were ignorant empirics. From this imputation the two *Dondi*, father and son, deserve to be excepted. Exempt from the astrological follies of their brethren, they practised their art in a more rational manner, and employed their leisure in the study of pure astronomy and mechanics—constructed the celebrated clock which was placed on the tower of the palace of the Visconti at Padua in 1344, which not only indicated the hour, but the annual course of the Sun through

* See *ante* chapters ii. and iii.

† Life of Joanna of Sicily, Queen of Naples. Baldwin and Co., 1824.

the signs of the Zodiac, the phases of the Moon, and the holidays of the year.

"At this period an astrologer was deemed indispensable to the establishment of every prince, and was invariably consulted as to the fortunate moment for commencing all undertakings of importance in peace or war. Cecco d'Ascoli filled this office at the Florentine Court of the Duke of Calabria, but in the second year of his government was dismissed by the Bishop of Aversa, the confessor of the Duke, as a heretic, whom it was a disgrace for any Christian prince to harbour; but not, however, until after he had by the science of astrology or *necromancy* (says Villani) predicted many things of the actions of Louis of Bavaria, Cartruccio Castracani and the Duke himself, which in the sequel *proved true*. The accusation of heresy, which ultimately proved fatal to the unfortunate Cecco, arose from a malicious commentary published by the celebrated physician Dino, on a work that he had written at Bologna, on the sphere, in which he affirmed that there dwelt demons in the stars, who, under certain constellations, might, by the force of incantations, be constrained to work miracles. He further maintained that necessity arises from the influence of the stars, and, reconciling this necessity with the will of God, he asserted that Christ, coming on earth, was obliged by his nativity to live in wretchedness with his disciples, and to die that death he did."*

The Great Plague at Avignon.—This (Villani's) account of the commencement of the plagues, to which he shortly after fell a victim, is a curious specimen of *the credulity and superstition of the age.* "This pestilence was predicted by the masters in astrology, because at the time of the vernal equinox. 1347—that is, when the Sun entered the sign Aries of the month of March last past—the ascendant of the said equinox was the sign of the Virgin, and her Lord—that is, Mercury in the eighth house, which is the house of death; and if Jupiter, who signifies life and fortune, had not been with Mercury in the same house and sign, the mortality would have been infinite, if God had so willed.

"But we ought to believe, and to hold for certain, that God permits the said pestilence and other calamities of the people to visit our cities and our plains for the punishment of sins, and not alone by the course of the stars, but, as Lord of the Heavens, as he pleases."

Anecdote of Petrarch and Laura de Sade.†

"Laura de Sade, illustrious by her own virtues, appeared for the first time to my eyes in the early part of my youth, in the year 1327, on the 6th of April, in the first hour of the day, in the church of St. Claire, at Avignon; and in the same city, in the same month of April, on the same day, and at the same hour, in the year 1348, this light was taken out of the world. The unhappy news found me at Parma the same year on the 19th of May, in the morning."‡

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* Cecco was burnt alive, Sept. 16, 1327.

† From the same work.

‡ We are informed by Voltaire that, in the seventeenth century, the science was

ELEMENTARY NOTIONS OF THE TWELVE SIGNS.*

BY THE LATE JOHN VARLEY.

The twelve signs of the Zodiac were used by the Egyptians at a period when only eleven were said to have been distinguished by the Greeks, who afterwards added a twelfth, so that they agreed in number with the twelve divisions called houses; and the appearance of subsequent ages fully demonstrates that the names given to them were appropriate.

For the sign *Aries*, amongst its various classes of human physiognomy, gives one that much resembles that of a ram, and it signifies that class of animals, and their attributes.

Taurus gives very powerfully that of the bull, with tufted hair on the forehead.

Gemini, though a beautiful and human sign, yet occasionally gives to persons born when it is rising a strong resemblance in the head and neck to the characteristic forms of goats, kids, and deer; and therefore, being a bicorporeal sign, or one of plurality, in very ancient times it was represented by two kids, but subsequently the human character of the sign has been the introduction of the twins, representing the two stars of Castor and Pollux.

Cancer is found occasionally to give, among other characteristics of the sign, a crabbed, short-nosed class of persons, greatly resembling a crab in features, when viewed in front: these persons resemble crabs also in the energy and tenaciousness with which they attack any object.

Leo produces the physiognomies most resembling a lion, especially in the nose and retreating chin; such as the profile of his late Majesty King George the Third exhibits, and the sign is particularly significant of such animals as the lion.

Virgo has been found to be well suited to the signification of virgins, because in the greater portion of females born, when it is rising, it produces a class of cool, discreet, studious, or self-regarding women, such as do not usually fall into error through excess of tenderness or sympathy for their lovers.

Libra, independently of its appearing in the world's horoscope, to mediate the Zodiac, horizontally, and to balance, as it were, the sign Aries, has been found to signify straight lines and regular buildings, and the sublime uninterrupted horizon line of *the sea*; it represents also the blue colour of the sky and distances.

Scorpio has been found to afford to one class of human beings born when

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esteemed in France. "They consulted astrologers," he remarks, "and believed in them. All the memoirs of that time, to begin with the history of the President de Thow, are filled with predictions. The grave and serious Duke de Sully seriously records those that were foretold of Henry the Fourth. This incredulity, the most infallible mark of ignorance, was then so much in vogue, that they took care to secrete an astrologer near Queen Anne of Austria's chamber at the birth of Louis the Fourteenth. What is difficult to believe," he adds, "but nevertheless related by the abbot Vittorio Siri, a cotemporary and well-informed writer, is that Louis the Thirteenth was from his infancy surnamed the Just, because he was born under Libra, the sign of the Balance."—MALCOLM'S "Hist of Persia."

* See *ante*, pp 51-3.

it is rising a near approach in the expression of the countenance, especially in the eyes and mouth, to *serpents;* and when doing or saying bitter things, they are apt to be assimilated to the nature of snakes, scorpions, &c.

Sagittarius has been observed to represent not only such rapid motions as belong to the flying arrow, but the Centaurean form was suggested by the first portion of the sign signifying the deliberation or temperate resolves of humanity with happy termination, in a greater degree than the latter half, which often exhibits more of the excessive impulses and nature of a race-horse, an animal most specifically described by Sagittarius; and persons born while the latter half of the sign is rising are subject to the constant apprehension of vicissitudes or violent accidents.

Capricorn is found to give to grey-eyed human beings a most perfect resemblance in the eyes to the full-grown goat; and in others, both dark and fair, the under lip somewhat resembles that of these animals. Capricorn, from reflecting, as it were, the watery sign Cancer, which is opposite to it in the Zodiac, and from the former location of the famous fishing star Fomalhaut in it, which left the sign about the period of the great plague of Athens, caused so many persons born under the sign to partake in their physiognomy of the character of fish, that it was anciently represented by a goat with a fish's tail.

Aquarius is by many persons erroneously termed a *watery* sign; but it is, in fact, the third sign of the aërial trigon; and, as it is an amiable, peaceable, and *Uranian* sign, and as the air was perceived to be the bearer of the vapours, clouds, and even waterspouts, Aquarius was represented by the figure of the water-bearer, which also denoted one who followed a useful and domestic rather than any destructive occupation.

Pisces was found to signify persons who were employed in fishing, and in other watery concerns; likewise shallow streams, in which fish are readily seen. It is a sign under which fishmongers are frequently born, or in which planets are located at their birth; and some of the persons born while it is rising approximate to fishes in their eyes, which are somewhat conspicuous and phlegmatic.

It must be remembered that all the signs indicate various classes of individuals, and that by the entrance of illustrious fixed stars into them, their characters are reduced or exalted, as in the instance of Scorpio, which was once termed the *accursed* sign, but since the celebrated star of Minerva, the north balance, and other eminent ones have been located therein, this sign has been the ascendant of many of the most illustrious heroes, legislators, surgeons, astronomers, painters, sculptors, engravers, &c. It was the ascendant of Edward the Third and the Black Prince, of Lord Nelson, of Lord Byron, Napoleon, and many distinguished officers employed by the Duke of Wellington. The sign is so strictly martial, that no planet except Mars has any dignities in it; and it was probably on this account singled out as having no friendly signification to the harmonies of nature.

There have been many other interpretations given of the names of the signs; the most common is that which alludes to the animals produced in the various months, as the Sun proceeds through some of the signs. Another originates in the idea of the Sun's motion, and its effects; as, that at the summer solstice he begins, like a crab, to move backwards towards southern declination—that his fiery heat, when in Leo, resembles a raging lion—that the harvest time is alluded to when he enters the sign of the Virgin, who is represented holding an ear of corn in her hand. In *Libra* he is said to

balance the days and nights. In Scorpio, to produce an unpleasant effect by means of the weather, as if, like a scorpion, he left a sting behind.

These and the explanations of the other signs are ingenious evasions, invented by the enemies of judicial astrology, or by persons entirely ignorant of it, and serve only to mislead persons of inquiring mind from the true zodiacal origin of their appellations.

EFFECT OF IMAGINATION.

In the case of "Gussy," no disrespect was intended towards the medical profession. Reference was there made to the common case of doctors differing, and, as stated in the text, such difference generally arises through want of a settled principle of action, and not through lack of learning or of skill; but sometimes it arises simply through the peculiarity of the patient's case, which constitutes the real difficulty in forming an opinion as to the cause of the disease. Under such circumstances, the principles of astral science are really valuable, especially where the cause is *latent*.

A case once occurred within the knowledge of the writer, where for several years the patient, "believing everything and investigating nothing," was firmly impressed with the idea that his flesh was heir to an ill of a troublesome character, which would never be shaken off. This idea, however, subsequently proved to be quite erroneous, and, as we are informed, "the patient" aforesaid, although not a disciple of Ptolemy, now pays respect to Doctors Reason and Experience as well as to Æsculapian advice. Probably his chance of arriving at the allotted age of man is not thereby decreased.

In many cases the *imagination* (and this has been alleged as a reason why it is unwise to read medical works) plays us tricks.* A species of monomania is produced, difficult to shake off. The following is a curious case of the effect of *imagination*, related recently by Dr. Noble:—

"M. Boutibouse served in the army of Napoleon, and he was present at many engagements during the early part of last century. At the battle of Wagram, in 1809, he was engaged in the fray. The ranks around him had been terribly thinned with shot, and at sunset he was nearly isolated. While reloading his musket, he was shot down by a cannon-ball. His impression was, that the ball had passed through his legs below his knees, separating them from the thighs; for he suddenly sank down, shortened, as he believed, to the extent of about a foot in measurement. The trunk of the body fell backwards on the ground, and the senses were completely paralyzed by the shock. Thus he lay motionless amongst the wounded and dead during the rest of the night, not daring to move a muscle, lest the loss of blood should be fatally increased. He felt no pain, but this he attributed to the stunning effect of the shock to the brain and nervous system. At early dawn he was aroused by one of the medical staff, who came round to help the wounded. 'What's the matter with you, my good fellow?' said the surgeon. 'Ah!

* Cases arising from fear of *hydrophobia* are frequent, and distressing to witness. Now, in such cases astrology is our best friend.

touch me tenderly,' replied Monsieur B., 'I beseech you: a cannon-ball has carried off my legs.' The surgeon examined the limbs referred to, and then giving him a shake, said, with a laugh, "Get up; you have nothing the matter with you.' Monsieur B. sprang up in astonishment, and stood firmly on the legs which he had conceived to be lost. 'I had not,' said Monsieur B., 'a wound about me: I had been shot down by a cannon-ball, but instead of passing through the legs, as I believed, the ball had passed under my feet, and had ploughed a hole in the earth beneath, at least a foot in depth, into which my feet suddenly sank, giving me the idea that I had been thus shortened by the loss of my legs.' "

THE HEAVENLY BODIES: THEIR RELATIVE DISTANCES FROM THE EARTH.*

"If we suppose the Earth to be represented by a globe a foot in diameter, the distance of the Sun from the Earth will be about two miles; the diameter of the Sun, on the same supposition, will be something above one hundred feet, and consequently his bulk such as might be made up of two hemispheres, each about the size of the dome of St. Paul's. The Moon will be thirty feet from us, and her diameter three inches, about that of a cricket ball. Thus the Sun would much more than occupy all the space within the Moon's orbit. On the same scale, Jupiter would be above ten miles from the Sun, and Uranus forty. We see, then, how thinly scattered through space are the heavenly bodies. The *fixed* stars would be at an unknown distance, but probably, if all distances were thus diminished, no star would be nearer to such a one-foot Earth than the Moon now is to us.

"On such a terrestrial globe, the highest mountains would be about one-eightieth of an inch high, and consequently only just distinguishable. We imagine, therefore, how imperceptible would be the largest animals. The whole organized covering of such an Earth would be quite undiscoverable by the eye, except perhaps by colour, like the bloom on the plum.

"To restore the Earth and its inhabitants to their true dimension, we must magnify the length, breath, and thickness of every part of our supposed models forty millions of times, and, to preserve the proportion, we must increase equally the distances of the Sun and of the stars from us. They seem thus to pass off into infinity, yet each of them thus removed has its system of mechanical, and perhaps of organic, processes going on upon its surface."†

"The stars which are seen with the naked eye are but a very small portion of those which the telescope unveils to us. The most imperfect telescope will discover some that are *invisible* without it; the very best instrument, perhaps, does not show us the most remote. The number of stars which crowd some parts of the heavens is truly marvellous. Dr. Herschel calculated that a portion of the milky way about ten degrees long and two

* See *ante*, pp. 53-7.
† Bridgwater Treatise. (Whewell.)

and a-half broad, contained 258,000. In a sky so occupied, the Moon would eclipse 2,000 of such stars at once." ‡

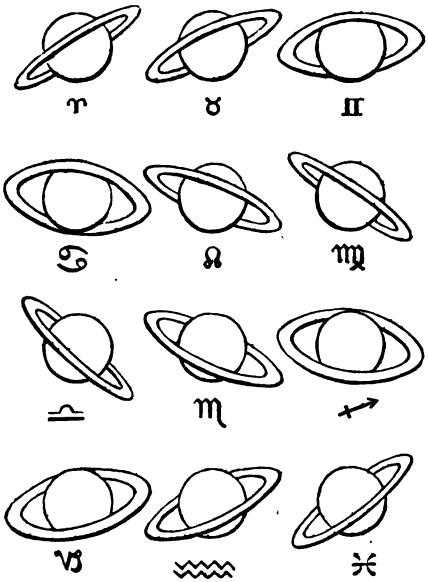
Sir John Herschel says, "As to getting any correct notions on this subject by drawing circles on paper, or, still worse, from those childish toys called orreries, it is out of the question." He proceeds to say, "Choose any well-levelled field or bowling-green: on it place a globe two feet in diameter; this will represent the Sun; Mercury will be represented by a grain of mustard-seed, on the circumference of a circle 164 feet in diameter, for its orbit; Venus, a pea, on a circle 284 feet in diameter; the Earth, also a pea, on a circle of 430 feet; Mars, a rather large pin's head, on a circle of 654 feet; Juno, Ceres, Vesta, and Pallas, grains of sand, in orbits of from 1,000 to 1,200 feet; Jupiter, a moderate-sized orange, in a circle of half a mile across; Saturn, a small orange, on a circle of four-fifths of a mile; and Uranus, a full-sized cherry or small plum, upon a circumference of a circle more than a mile and a-half in diameter."

The orbit of Neptune would be represented by a circle of nearly three miles in diameter, by observing a relative proportion to those distances of Sir J. Herschel. The distance of Neptune being about 3,000 millions of miles from the Sun, we will endeavour to grasp a faint idea of the extent, although the mind almost fails in conceiving even a motion of this vast space.

Imagine a railway, with a train running thereon at the rate of 100 miles an hour continuously: a passenger setting out on a journey to Neptune, and travelling with that (to us) great speed, would not arrive at his journey's end in less than than 3,400 years; so that, if he started from the Sun at the birth of our Saviour, he would at this time have accomplished rather more than half his journey. Let the reader imagine himself raised to any sufficient height above the level of the bowling-green or field before alluded to, so that he may have a full view of the limit of Neptune's orbit: to imitate the motions of the planets in the above-mentioned orbits, Mercury must describe his own diameter in 41 seconds, Venus in 4 m. 14 s., the Earth in 7 m., Mars in 4 m. 28 s., Jupiter in 2 h. 56 m., Saturn in 3 h. 13 m., and Uranus in 2 h. 16 m. To extend the idea, suppose the sight or capabilities of vision to be extended so far as necessary, and let us take a flight into space, at a suitable elevation, perpendicular to the Sun, we shall, of course, perceive that glorious body beneath our feet, with the planets revolving about him in nearly the same plane at their respective distances, but proportional to the above account of Herschel, with their respective attendants or satellites, not forgetting the beautiful accompaniment of Saturn in the two rings concentric with the planet and each other, the whole moving from west to east—the primary bodies round the Sun, and the secondaries round their respective primaries. Neither must we forget the various smaller primaries of recent discovery. We shall then have presented to our view one of the grandest spectacles which can be imagined, increasing in beauty as we contemplate their varied properties, structure, and beautiful regularity, which is so exact as to enable us to calculate the precise moment when a particular aspect is found or position attained.*

* Bridgewater Treatise. (Whewell.)
† Raphael, 1854.

The following is a sketch of Saturn's rings as seen when the planet is posited in each of the twelve signs of the Zodiac:—



Saturn's Rings.

The dimensions of the rings of Saturn, represented in the above cut, according to Sir J. Herschel, are as follows:—

Exterior diameter of the exterior ring	176,418	miles.
Interior ditto	155,272	„
Exterior diameter of interior ring	151,690	„
Equatorial diameter of the planet	79,160	„
Interior diameter of interior ring	117,339	„
Interval between the planet and interior ring . .	19,090	„
Interval of the rings	1,791	„
Thickness of the rings not exceeding.	100	„

Astronomical Particulars of the Planet Saturn.*

Mean distance from the Sun, 908 millions of miles; annual period, or length of time going round the Sun, 10,759 days 1 hour; diameter, 70,730 miles; length of day, 10 hours 16 minutes.

* "Horoscope," vol. i. p. 14. (1834.)

He is 750 times as large as the Earth. He has seven moons, and *two rings* about 39,000 miles distant from his body, and they are about that breadth, which is once and a half the girth of this earth.

This vast body rolls through space, poised by its Great Creator's power, at the rate of 20,800 miles an hour! yet such is the immense distance he is from the Earth, even when at the nearest point (about 813 millions of miles), that if he were to commence flying towards us at this astonishing rate, he would be *four years and a half* in reaching our planet! It would take a railway carriage, travelling twenty-one miles an hour, not less than 16 hours and 40 minutes to go as far as Saturn goes in one single minute, viz., 350 miles.

It is this *inconceivable velocity* of the heavenly bodies, no less than their immense bulk, which ought to be reflected on before the vanity of a mere insect, such as man is when compared with them, should induce him to deny the possibility of their *influence* on this globe and all the morsels of animated dust which crawl on its surface.

HUSBAND AND WIFE.*

The cases in which the husband and wife are precisely of the same age must be of rare occurrence; but the number of cases in which the husband and wife were born in the same year is considerable. And in 3,202,974 pairs, the ages of 1,299,008 pairs fall in the same quinquenniad, 1,954,519 in the same decenniad, and 2,574.952 (or four-fifths) in the same vicenniad. Women of the age of 20-40 give birth, probably, to seven in every eight children; and it is seen that, of 1,703,475 wives of the age 20-40, there are 1,397,453 married to husbands of that age, 297,045 to husbands of 40-60; while only 1,620 of these wives are united to husbands under 20, and 7,357 to husbands of 60 and upwards.

The disparities of age are generally in the direction that popular observation would indicate; for while the age of the husband and wife falls in 1,299,008 instances within the same quinquenniad, the wife belongs in 1,409,691 instances to the ages older than the age of the husband.

The degree of disparity differs and is greatest at the extreme age of either sex. The disparity of age has a wider range; and the returns show one instance in which a man of 30-35 is married to a woman of 90-95, and four in which men of 95-100 are married to women of 45-50. In one instance, it appears in the tables that a girl of 18 is married to a man of 100; but this is an error. There is a certain regularity in the numbers that marry at different ages, and in such a degree as indicates that the acts which appear to result from arbitrary volition and chance *are the result of regulated contingencies, which in their course obey laws and follow rules as definite as any that sway the relations of the physical phenomena of inorganic matter.*†

At every period of life the proportion of wives older than their husbands is much less than the proportion of husbands older than their wives; the ratio

* See *ante*, chap. vii.
† Census Report, 1851-4.

of wives at an advance of ten years over the age of husbands at the first interval, taking one with another, is about 13 to 100. Thus, to 100 wives who are married to husbands 20 years younger, there are 13 wives married to husbands 30 years younger than themselves; and, again, to 100 wives who are married to husbands 30 years younger, there are 13 wives married to husbands 40 years younger than themselves. The average ratio of cases in which husbands are to be found to be married to wives older than themselves, at the same interval, is expressed by about 7 to the advanced age to 100 at the age 10 years younger.

Without entering into any further or profounder analysis, it is sufficiently evident that the returns open a new field of philosophical inquiry into a subject which has hitherto been treated lightly; and that the *fortune-teller* may yet share the glory or the shame of the astrologists and the alchemists, *whose success was the evidence of undiscovered truth, as well as of their bold rapacity and of mankind's credulity.* The passions and affections of men are governed by laws as certain as those of the heavenly bodies; but it is not true, as the phenomena are complicated, that the acts of particular individuals can always be predicted. And, in discarding this notion, we get rid of the vulgar error. But it is true that the acts of numbers of individuals can be predicted with sufficient certainty for practical purposes for the marriage returns; and these enumerations, in conjunction with the life-table, furnish the means of calculating the chances that a man or woman, young or old, and unmarried, will marry, before, in, or after a given year of age: calculating the probability of remaining a spinster or a bachelor, or of being in the married state at any given age; the probability of bearing children, or of being a widower, or a widow. And these calculations will serve not merely to gratify idle curiosity, but to guide the course of men's lives, to regulate the population, to make provisions for children who marry as well as for those who do not marry, and to direct the establishment and conduct of social institutions, which may mitigate the calamities of premature death.

The existence of 382,969 widowers, and of 795,000 widows, some of tender age, in every class of society, and in every part of the country, who have been left—as well as their companions that have been taken by fever, consumption, cholera, and the cloud of diseases that at present surround mankind—stand like sad monuments of our mortality, of our ignorance, and *disobedience of the laws of Nature,* and as memorials at the same time, we may hope, of the sufferings from which the people may be delivered by sanitary discoveries and observances.—CENSUS REPORT, 1851-4.

As to the ages into which a man's life may be divided, see *ante* chapter on climacterical years.*

We have used the division of *five ages* largely in the Report, and shall show that it is well characterised.

The *first* age, covering the first twenty years of life, extends over childhood, boyhood, and youth. It is the age of growth, and it is the age of learning for the greater number: in the beginning, on the mother's arms; in the middle of the period, at school; in the end, at the workshop, where, in succession, the manners, language, knowledge, and skill—the traditional and hereditary acquisitions of mankind—are transmitted to the new genera-

* P. 129-135.

tion. Generous sentiments, passion, enthusiasm, display themselves at the period, and crimes are committed by evil natures.

The *second* age, or vicenniad (20-40) of which thirty years is the central point, embraces the period of early mankind. Growth is completed; weight, stature, and strength are at their maximum. It is the athletic, poetic, inventive, beautiful age, the prime of life. It is the soldier's age. The apprentice becomes the journeyman, who attains at the end the highest mechanical skill, and earns the highest wages. Marriage is contracted, and the man hears the name of father from the lips of his children. In bad natures, and in unfavourable circumstances, it is the age of crime, of passion, of madness, which breaks out in its wildest forms, as well as of wasting maladies.

In the *third* vicenniad (40-60), of which the middle part is fifty years, we see men in the higher professions first attain eminence. The capital which has been expended in their education returns rapidly; their established characters give them the confidence of their fellow men; experience and practice enable them to deal as proficients with the great interests and questions of the world. They see their children enter life. The edifices, of which the foundations were laid before, spring up around them. The prudent, tried, skilful, inventive man now often becomes, in England, a master, and controls establishments in which he was once the clerk, the workman, the apprentice-boy. It may justly be called the intellectual age—the legislative, the judicial age. The statesman speaks, and his voice reverberates over an attentive nation. But the passions and labours of life wear deep furrows. The health of the workman is shaken in great cities, and he falls before their pestilences. The heart and the brain are sometimes overwrought; diseases acquire force, and the man easily falls their victim.

The *fourth* vicenniad (60-80), of which the year 70 is the centre, may be considered the laureate age of a complete life. The veteran retires from the camp, the workman from the workshop, the labourer from the field, where they have done their duty. The age of strength is over; but as civilization advances, men are not now cast aside, but enter upon the legitimate rewards and honours of their accumulated services. The merchant has acquired riches, the manufacturer has given his name to a lasting house of business, the proprietor's improvements are visible in his lands and houses; the physician, the judge, and the bishop, discharge the highest functions of their respective professions; the fruits of the prescient statesman's wise measures, ripened under opposition, are now gathered in by a grateful people. Integrity and wisdom in council are sealed by experience, and receive the recognition which envy can no longer gainsay. * * As a good life in old age becomes something almost divine, so a bad life is then transformed into a "wrinkled eld" of almost supernatural malignity; of which the designations evil-eye, wizard, witch, the "old serpent the devil," express the popular dread and abhorence:

> "And that which should accompany old age—
> As honour, love, obedience, troops of friends—
> The tyrant and hoary plotter of evil
> Must not look to have; but, in their stead,
> Curses—not loud, but deep."

If the vitalty rapidly decreases in the fourth age, the strength fails, the senses grow dull, the mind itself decays in the fifth decenniad (80-100); and then the colours of the world fade away, the forms of men are indistinctly seen in the dim twilight, the voices of men are heard but like the in-

articulate murmurs of the sea—the sense of being, and the memories themselves of well-spent years, are at last obliterated.

The lamp of life is not broken, but is softly burnt out. *Ita sensim sine sensû ætas senescit; nec subitò frangitur; sed diuturnitate extinguitur.* * * * It is the period of repose, after the labours, struggles, achievements, and glories of manhood are over.

METEOROLOGY.*

At page 254 of the Journal published by the Meteorological Society, evidence exists of a fact interesting to agriculturists.*

It is shown that during 242 months' observations at Aberdeen, Carlisle, Edmonton, and Hereford, there fell 590 inches of rain—*Saturn* being in conjunction with the Sun; while at the same places, and during the same period, there fell in 114 months only 232 inches of rain—*Mars* being so situated.

The mean fall monthly being, under *Saturn*'s action, 2·438 inches.
" " " Mars's " 2·000 "

Excess by Saturn's action, 0·438

That this period was not unfairly chosen, is proved by the fact that both periods occurred

During a series of	66	months at	Carlisle—fall of rain,	178·0	inches,
"	108	"	Aberdeen "	209·7	"
"	288	"	Hereford "	737·5	"
"	279	"	Edmonton "	553·6	"
Total months,	741		Total of rain,	1,678·8	inches.

This gives a mean fall per month of 2·266 inches, which is ·266 of an inch more than what fell during Mars' action, and ·172 of an inch less than what fell during Saturn's action; yet the mean of the above 356 months differs only ·045 of an inch from the mean of the whole 741 months.

The importance of this matter will be obvious to the farmer, when he considers that the monthly excess of rain when Saturn's aspects are in operation being 438 of an inch, amounts to 92 butts per acre of additional water, or about 3 butts daily.

The imperial gallon contains 277·274 cubic inches of water; and if the number of inches on an acre—viz., 6,272,640—be multiplied by ·438, and the product divided by the contents of a gallon, such product will be 9,909 gallons, which are equal to 92 butts.†

* See *ante*, chap. xiv.

† Dear bread makes all things dear, not only other articles of food, but other articles of daily use. The price of corn must affect the rate of wage, the rate of wage the cost of production, and the cost of production the market charge. Poor-rates are largely increased. Scarcity must mean heavy suffering, in any case involving severe national trials.—*Times*, Sept. 18th, 1854.

ANNO NONO GEORGII II. (A.)

CAP. V. *

"An Act to repeal the statute made in the first year of the reign of King James the First, intituled 'An Act against Conjuration, Witchcraft, and dealing with Evil and Wicked Spirits,' except so much thereof as repeals an Act of the fifth year of the reign of Queen Elizabeth against *conjurations, inchantments, and witchcrafts*; and to repeal an Act passed in the Parliament of *Scotland*, in the ninth Parliament of Queen Mary, intituled, '*Anentis Witchcraft*'; and for punishing such persons as pretend to exercise or use any kind of witchcraft, sorcery, inchantment, or conjuration."

Be it enacted by the King's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that the statute made in the first year of the reign of King James the First, intituled "An Act against conjuration, witchcraft, and dealing with evil and wicked spirits," shall from the 4th June next be repealed, and utterly void, and of none effect (except so much thereof as repeals the statute made in the fifth year of the reign of Queen Elizabeth, intituled, "An Act against Conjurations, Inchantments, and Witchcrafts.")

II. And be it further enacted, by the authority aforesaid, that, from and after the said twenty-fourth day of June, the Act passed in the Parliament of Scotland, in the ninth Parliament of Queen Mary, intituled Anentis Witchcraft, shall be and is hereby repealed.

III. And be it further enacted that, from and after the said twenty-fourth day of June, no prosecution, suit, or proceeding shall be commenced or carried on against any person or persons for witchcraft, sorcery, inchantment, or conjuration, or for charging another with any such offence, in any Court whatsoever in Great Britain.

IV. And for the more effectual preventing or punishing any pretences to such arts and powers as are before-mentioned, whereby ignorant persons are frequently deluded and defrauded, be it further enacted, by the authority aforesaid, that if any person shall, from and after the said twenty-fourth day of June, pretend to exercise or use any kind of witchcraft, sorcery, inchantment, or conjuration, *or undertake to tell fortunes, or pretend—from his or her skill or knowledge in any occult or crafty science—to discover where or in what manner any goods or chattels supposed to have been stolen or lost may be found*, every person so offending, being thereof lawfully convicted on indictment or information in that part of Great Britain called England, or on indictment or libel in that part of *Great Britain* called *Scotland*, shall for every such offence suffer imprisonment by the space of one whole year, without bail or mainprize; and once in every quarter of the said year, in some market-town of the proper county, upon the market-day, there stand openly on the pillory by the space of one hour, and also shall (if the Court by which such judgment shall be given shall think fit) be obliged to give sureties for his or her good behaviour in such sum and for such time as the Court shall judge proper, according to the circumstances of the offender, and in such case shall be further imprisoned until such sureties be given.

By the statute 17 George II. c. 5, and Act to amend and make more effectual the law relating to rogues and vagabonds, and other idle and disorderly persons, and to Houses of Correction, it is enacted, by section 2, that—

All persons pretending to be gipsies, or wandering in the habit or form of Egyptians, or pretending to have skill in physiognomy, palmestry, or like crafty science, *or pretending to tell fortunes*, or using any subtil craft to deceive and impose on any of his Majesty's subjects, shall be deemed rogues and vagabonds within the meaning of that Act, and liable to one month's imprisonment.

* See *ante*, chap. xxi.

The Act proceeded, by section 7, to give the Justice power of whipping* offenders, and of committing them to the House of Correction until the next General or Quarterly Sessions; and section 2 declares the power of the Justices at such Sessions over vagabonds and incorrigible rogues.

Where any offender against this Act shall be committed, as aforesaid, to the House of Correction, there to remain until the next General or Quarter Sessions, and the Justices at such Sessions shall, on examination of the circumstances of the case, adjudge such person a rogue and vagabond, or an incorrigible rogue, they may, if they think convenient, order such rogue or vagabond to be detained or kept in the said House of Correction to hard labour for any further time not exceeding six months; and such incorrigible rogue for any further time not exceeding two years, nor less than six months from the time of making such order of Sessions; and during the time of such person's confinement to be corrected by *whipping*, in such manner, and at such times and places within their jurisdictions as, according to the nature of such person's offence, they in their discretion shall think fit.

And further, by the same section—

If such person, being a male, is above the age of twelve years, the Justices at their Sessions may, and are hereby empowered, at any time before he is discharged from the House of Correction, to send him to be employed in his Majesty's service, either *by sea or land*, if they shall judge proper; and in case any such incorrigible rogue, so ordered by the said General or Quarter Sessions to be detained and kept in the said House of Correction, shall, before the expiration of the time for which he or she shall be so ordered to be there detained and kept, break out or make his or her escape from the said House of Correction, or shall offend again in the like manner—in every such case, every such person shall be deemed and taken to be guilty of felony, and, being legally convicted thereof, shall and may be *transported for any time not exceeding seven years*, in the same manner as by the laws now in being other felons may be transported.

DRUNKENNESS. †

Although men cannot abolish crime by law, yet they have legislated against it ever since the origin of communities. It would have saved much time, and more suffering, if the enactments which have struggled with effects *had more frequently grappled with causes*. A nail cannot stop the bullet, though it will spike the gun; and twenty great engines sometimes scarcely suffice, when the flames are raging, to withstand a fire, which, when it began, the heel of a child might have extinguished. Just glance at the predominant features of what may be called the physiognomy of a modern police report; in fully ninety per cent. of the cases which demand the time of the magistrate and the money of the tax-payer—those brutal injuries, for which inadequate and inoperative vindication is thus found or sought—are cases, the recurrence of which mere punishment will never prevent. They are crimes committed by persons not physically sane, yet not legally mad. The account of the horrible transaction where the fellow battered out the brains of his wife, or perhaps *only* kicked from its socket the knee which had often bent in prayer for him, and who "stands

* The fine old gentlemen of the olden time who passed this Act, by section 26, gave the magistrates power to order imprisonment and *whipping* "in cases of women being delivered of children in the street."

† See *ante*, chap. xix.

committed for trial by the worthy magistrate," is read by another fellow who thinks it all very shocking, but who is drinking a prodigious amount of gin; and the next day his own *case* excites similar astonishment in thousands who are similarly occupied.*

MARTIAL PROPENSITY. (See *ante*, chap. VIII.)

The influence of the planet MARS, when not evilly placed in a nativity generally has a tendency to prevent the character of the native from degenerating into effeminacy. In a world which abounds with difficulty and danger, a degree of combativeness is necessary, as a stimulus for the mind to oppose obstacles. A martial disposition will naturally delight in surmounting *difficulties*—"a severe instructor set over us by the supreme ordinance of a parental guardian and legislator, who knows us better than we know ourselves."† It has, likewise, been truly observed that *anger*, generally painful, is not without its use, for it stimulates to *defence;* and it oftentimes assuages the pain given to our more tender feelings by the harshness or ingratitude, injustice, or treachery of those upon whom our claims were the strongest, and whose cruelty or whose baseness would enter like steel into the soul were no *reaction* excited to deaden and protect it.‡ A due proportion of martial blood is, therefore, desirable. The abuse of combativeness leads to bloodshed, bullying, and bluster.

The following amusing sketch—published in "Sharpe's Magazine" since the sketch of Gussy was written—is worthy of quotation with reference to his anti-martial propensities, mentioned at p. 89. Gussy is an exception to the general rule, boys generally being combative, like Clement:—

"I suppose," the writer observes, "nine boys out of ten have an ardent desire to join a *martial* profession. Some fancy the navy, but many more the army. The officers look such fine fellows—the uniform is so brilliant and showy—the duties seem so pleasant, lounging about to enjoy yourself, or strutting up and down before the soldiers and putting them through their drills. In addition to this, man is naturally a pugnacious animal, let moralists say what they will; and boys are but natural when they want to join a fighting profession. Have we not all, in our juvenile days, cut off the heads of the tail-grass, or the tulips in our mamma's garden, with a sweep of our penny cane or our sixpenny sword, and felt how we should like to be slicing off real enemies' heads with a real sword *à la Saladin?*

"The real seldom answers to the ideal. If nine boys out of ten wish to join the army, at least the same proportion are disappointed with it when their wish has been attained. Setting aside the fact that officers have a great many duties to perform that are not pleasant, a youth gets weary of the delight of wearing fine clothes and dangling a *real* sword from his side. The child is tired of his toy. And then there are his playmates in the game, his brother-officers: very much of his love for, or

* *Morning Post*, Aug. 21, 1854.
† Burke.
‡ Contempt or pity is calculated to exercise the same healing influence.

disgust with, his new profession will depend upon them—whether he likes them, and whether they like him.

"Some boys are born to be butts. Whatever may be the planet that presides over this unfortunate race, I am perfectly convinced that I was born under it.

"Indeed, I was so impressed with the idea, that I once went to a renowned professor of astrology to have my nativity cast. I paid him several guinea fees, and he was getting on capitally, so that I should soon have been in possession of my entire destiny, when, unfortunately, some old lady, about whose fate he had made a mistake (he promised she should marry a man who died without giving her a chance); this old lady actually set the police on the professor, and walked him off before the magistrate. The next time I called at his abode, I heard that he was *picking oakum* in the Coldbath Fields!"

PORTSMOUTH TOWN COUNCIL.

A curious case of Wisdom choosing her Dwelling-place in the midst of Councillors.

At a recent meeting of the Portsmouth Town Council, reported in the *Hampshire Independent*, the following singular letter was brought under the notice of the Council—

Portsmouth, June 30, 1854.

MADAM:

My researches tell me that within a very short time you are blessed with offspring. If with true maternal solicitude you are anxious to know the destiny of that child, send me the exact minute, day, and hour, whether by night or day, of the birth. With such a fee as an educated physician may receive—and that only because it is an axiom that these occult researches are useless if not properly rewarded—and in return, within a few days, for postage-stamps or order I will send you an illuminated horoscope of the ruling of the planets, the castings of the nativity, with the name of the natal star (or genius) at the period of birth, with a prognostication of the destiny.

"Forewarned is forearmed." Accept, madam, the assurance of my high consideration.

Address, —, &c., Portsmouth.

Mrs. R. B., Rotherham.
(Confidential.)

The Lodging-house Committee reported that several persons, well acquainted with the hand-writing of Mr. S. (the Lodging-house Inspector), had no hesitation in affirming that the latter was written by him. A long discussion then ensued, in which a Mr. V——* said, that, if Mr. S. had written that letter, he was no longer worthy of holding any public office in the borough, and he moved that he be discharged from his office of Lodging-house Inspector. After two close divisions, the motion—although carried by twenty against eighteen—was declared to be lost, as a majority of members present had not voted for it, some having remained neuter.

Query—Veriwise.

QUESTION OF SURVIVORSHIP.*

Among the passengers by the ill-fated ship D—, were Mr. and Mrs. U. and their family. It appeared that Mr. and Mrs. U. made their wills in 1853, in contemplation of going to Au-tralia, by which they made a disposition of their property for the benefit of the surviver of them: Mr. U. leaving his property to his wife for life, in case she survived him; then to his children; and in case of his wife dying before him, and none of his children attaining twenty-one, then he left the whole of his property to a Mr. W. The wife's will disposed of her own property in a similar manner.

On the 19th of October, 1853, Mr. and Mrs. U., with their three children, perished by the D— above-mentioned. From the evidence of the only survivor, it appeared that the parents and two of their children were swept off the deck by one wave, and that Miss U. did not perish until some little time after her parents were drowned. Under these circumstances, it was contended that Miss U. became their next heir of kin, and that no survivorship could be established by virtue of which Mr. W. could claim the property. The Master of the Rolls was of this opinion; and the property reverted to the next of kin and personal representative of Miss U., and not to Mr. W.

SEEING IS BELIEVING.†

"The evidence which places the cholera and diffused miasms in the relation of cause and effect has only been tolerated amongst us—it has never been believed.

"Nothing short of bodily *tangible evidence* will satisfy the bulk of mankind. Show them a lump of arsenic: let them handle it, weigh it, see it administered to an animal, and see the animal die, they will be satisfied. This kind of evidence their minds do not rebel against. The possibility would never occur to their minds that the animal might have died from natural causes, independently of the poison. Kill the same animal by air impregnated with arsenic—a light, invisible, scarcely odorous gas—and now, the tangible material evidence being absent, people would no longer believe. Yet any chemist will tell them that the *invisible* arseniuretted gas of which we speak is immeasurably more fatal than solid arsenic. Many an ardent votary of science has been struck down by it never to rise again. People have much to learn before they appreciate, as they ought, the power of invisible things. By means of the arsenical gas of which we speak, London in one day might be converted into a city of corpses. Every spark of animal life might be extinguished. Nothing more easy. Fill the gasometers with arseniuretted hydrogen, turn on the gas, and the deed of wholesale death is done as by an invisible spirit. Here, then, is power—power extreme —terrible—but *invisible*. * * * Well would it be for society if people could learn to appreciate the power of things *invisible!*"‡

* See *ante*, p, 266. † *Ante*, *p*. 286.
‡ Morning Paper, Aug. 30, 1854.

THE LEGAL RESTRICTION OF ASTRAL SCIENCE IN FRANCE.*

The question of the legal prohibition against the practice of astral science has recently been mooted in France. Cardinal Wiseman, in a lecture recently delivered in London—see the *Times*, 21st August, 1854—alluded to this subject, as connected with education :—

"He explained how it (popular literature) had been carried on for 300 years by the *colportage;* how annually from 8,000,000 to 9,000,000 volumes, varying in price from one half-penny to ten-pence, had been thus distributed; how little, in the lapse of ages, this literature had changed or been improved; and how, at length, the Government of the present Emperor had resolved to inquire into the character of the works thus calculated, with the view of prohibiting such as it considered noxious or foolish.

"On the 30th of November, 1852, a commission had been appointed, and, in consequence, the colporteur was required to have a stamp of permission on every book that he sold.

"The publishers had also been invited to send in their publications to be examined, and to be approved or rejected.

"The number of works, in consequence, submitted had been 7,500, and of them three-fourths had been refused permission to be put in circulation He asked the meeting to imagine, with such a result, the state of the literature infecting every cottage in France—not for the last five, ten, or twenty, but for the last three hundred years.

"Many of these books were filled with superstitions, and the *exploded fallacies of astrology* were still preserved in them as scientific truths."

It seems a curious mode of putting an end to the fallacies of an *exploded* science by gagging the press, and by practising a system of *espionage.* Be this as it may, his Eminence may be reminded that in England, at least, the truth has for some years gone forth that "man shall no more render account to man for his belief, which he can no more change than he can the hue of his skin or the height of his stature." In France, at present, they may manage these things differently. But despots have ever found it more easy "to curse than to extinguish; the sure progress of knowledge being fatal to them and to their designs."

THE CHOLERA.

ANECDOTE † CONNECTED WITH "EPIDEMIC INFLUENCES."

As this volume is intended to promote *salus populi*, it is unnecessary to offer an apology for mentioning the following personal circumstances, connected with the secret of epidemic influences, as shown by planetary influences (see *ante*, page 245):—

In Zadkiel's Almanac for 1844, page 21, we find that "twenty important aspects from the 20th to the 27th of July denoted a week most remarkable for great electrical and magnetic excitement." Further, "Herschel, Saturn, Jupiter, and Venus, *all* retrograde this month, a certain sign of *much sickness prevalent.*" * * "Retrograde planets produce negative electricity, and this depresses the system and deranges the circulation." As to this effect, we can speak *personally.* On the evening of the 26th of July,

* See *ante*, p. 322.

† The *astral* reader may find it interesting, as connected with the science. If we had had *evil* directions operating, the case would have been serious, no doubt.

we were seized with a sudden and severe attack of illness, resembling cholera, with much pain, &c. No ostensible reason appeared for this attack, which continued for some time. Having the benefit of good medical assistance, we recovered in a few days, and returned to town—for the circumstance occurred in the country—with a salutary medicinal caution as to the future. However, the circumstance did not prevent us from ascending "the dark brow of the mighty Helvellyn," or from walking some twenty-five miles *per diem*, within one month from the seizure. The cause of the latter remained buried in obscurity until astral science gave a clue to the difficulty some years afterwards. There was no particular influence hanging over us at the time, except the square aspect of Jupiter and Herschel to our Hyleg, by *transit;* but the general influence added to this no doubt "depressed the system and deranged the circulation." On the evening of the 26th, when *the crisis* occurred, the Sun was in opposition aspect to Saturn, and the Moon was in square to Jupiter and Herschel, both rising and retrograde. This recital may excite a smile; but it is by recording, *individually*, cases of this character, trivial as they may seem, that astral principles may become really beneficial. This is penned when *cholera* itself is carrying off hundreds of lives, and when it is difficult to see a newspaper without perusing some fresh nostrum or recipe, designed to elucidate "the secret of epidemic influences."

"The cholera is slowly retreating from London: *it destroyed last week* 1,284 *lives*. The deaths by cholera in the ten weeks of this eruption have been 8,953."—(Official Report, Sept. 27, 1854).

FINAL OBSERVATION RE URANIA.

EDUCATION *v.* CRIME.

The Rev. Mr. C., Chaplain of the P—— House of Correction, estimates the public loss by fifteen pickpockets, whose career he had traced—the expense of prosecution, &c.—at £26,500. For £75 annually, *the whole fifteen* might have been trained in an agricultural school.

The extracts from Ptolemy's "Tetrabiblos" have been quoted as given in the body of the edition by Mr. Ashmand; but he makes the following *variations* in the text, which it may be well to subjoin:—

Page 191, lines 4-5.—"Who are here"—read, "who (as natives of these countries) are."

Page 192, line 12.—"Domesticated"—read, "domiciliated."

Page 192, line 35.—"The four quadrants"—read, "*of* the four quadrants."

Page 198, lines 38-39.—"These females shun the addresses of men as the Amazons did of old"—read, "These females, like the Amazons, shun the addresses of men."

Page 220, line 16.—For "their form"—read, "the forms of the signs."

Page 127, line 21.—The conjectural etymology of the word Animodar hazarded in the note is erroneous, the word being evidently derived from the Greek *αντιαω—extraho.*

At page 141, *ante*, line 5, "from 41"—read "and from 41."

At page 145, *ante*, for "chap. xiii."—read, "chap. xii."

At page 146, *ante*, for "chap. xvi."—read, "chap. xv."

At page 237, *ante*, for "chap. xiv."—read, "chap. xiii."

At page 258, *ante*, for "chap. xv."—read, "chap. xxv. (Book I.)"

At page 118,, line 12, for "equals *half* a year"—read "equals a year."

At page 156, line 6, for "page 5"—read "page 35."

At page 363, line 13, "to"—read "towards."

The engravings of the planets Jupiter and Saturn have been taken from Nichol's "Solar System." (Tait, Edinburg. 1844.)

THE END.

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NOTICE.

These sheets were published originally in the year 1854, and the object which the author had in view in such publication has been attained, partially, inasmuch as various copies have been sold, and the subject has been noticed by the Press. See "Morning Post," 21st Oct. 1854; "Morning Advertizer," 17th Oct. 1854; "Illustrated London Magazine," Dec. 1854; The "Sun," 14th Feb. 1856; "Zadkiel's Almanac," 1855, &c.; and "Raphael's Almanac," 1855. The book contains a general description of astral science, although, in many respects, the author has not used sufficient care, and the subject in some respects has been over-written. The medical part of astral science is especially useful, and the reader may be assured that the supposed interview between the medical men and the boy,—intended to apply to *spinal curvature*,—is applicable to the numerous cases of every day occurrence in the medical world, where difference of opinion exists.

Being hampered with the subjects of the legal restriction of Astrology, which the author had undertaken to expose, believing he should be assisted by the Press, and that in a country believed to be free the injustice would be remedied,—he omitted several details of practical utility: but still much pure metal may be discovered herein, culled chiefly from ancient writers, and the student as well as the general reader may understand the principles of Astrology by a perusal of these pages, notwithstanding their deficiency. Also, the cerebral physiologist may receive information, both bearing in mind that this book merely treats of general principles, that the system of calculation is far from perfect, and liable to controversy, and that the student should not dwell too much upon minor details, or expect from astral teachers more infallibility than he expects from other men, all being liable to error.

London, 21*st May*, 1860.

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